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ABSTRACT

This publication ends by offering a self study booklet to assist those in Catholic schools in drafting a practical and effective statement of their school's philosophy. The chapters that precede it provide the background and context of the self study booklet. In this paper the "Catholic" dimension of the school's philosophy is especially emphasized and other dimensions are to some extent slighted. The first chapter discusses the four "faith-views" held by Catholics: the traditional, the conciliar, the reform, and the independent. The second chapter summarizes two National Catholic Educational Association (NCEA) surveys of practices that had some relationship to the Catholic dimension of the school, ranging from religious instruction, to faculty, student, and parent interaction. Chapter 3 reports on several research findings that show correspondence between basic beliefs and attitudes and views on school practices. Chapter 4 presents ways to develop an effective philosophy for a Catholic school. (Author/MLF)

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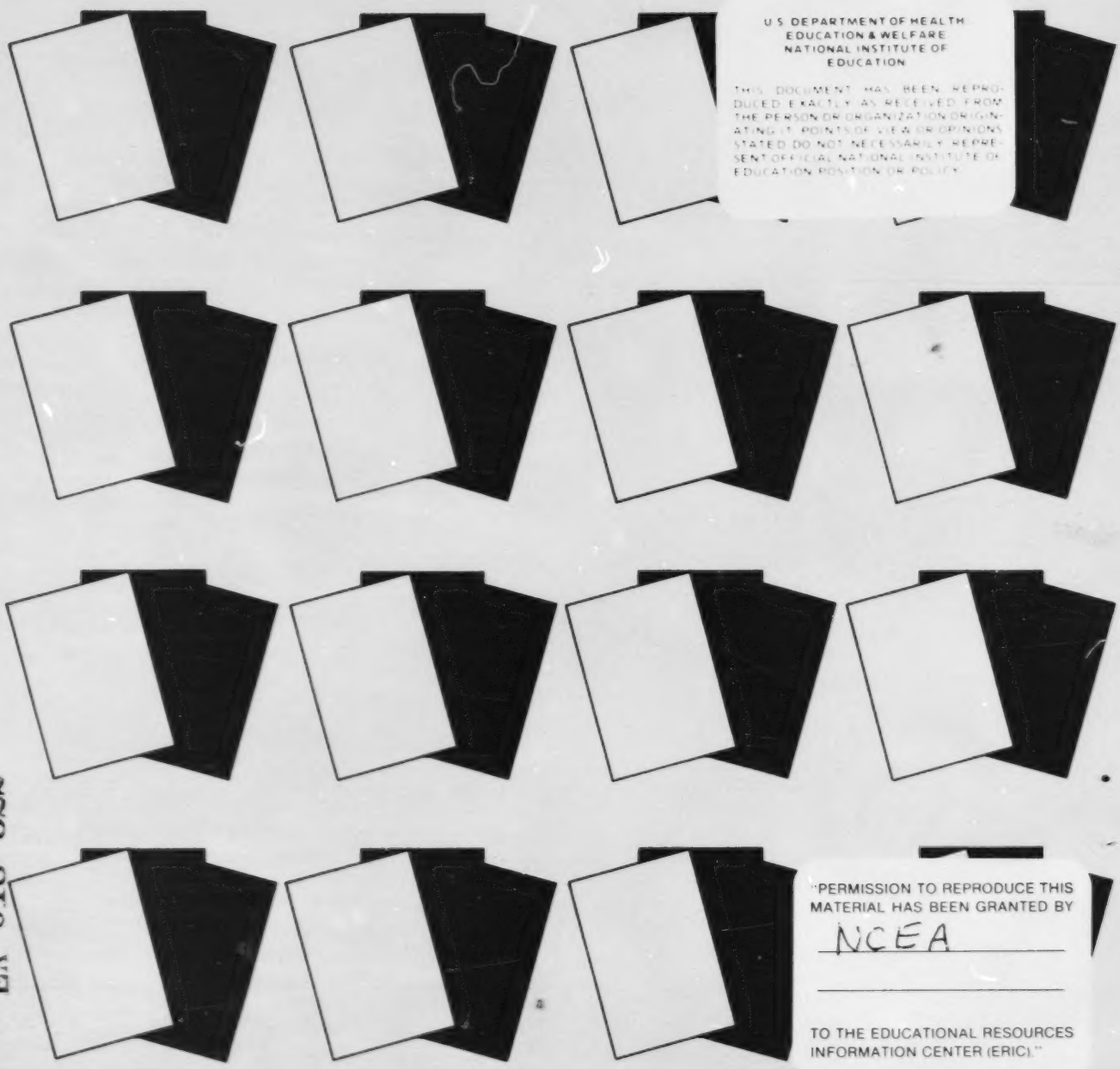

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Introduction

This issue of the NCEA Papers ends up by offering a Self Study Booklet to assist Catholic schools in drafting a practical and effective statement of their school's philosophy. This Self Study Booklet grows out of the chapters that precede it, which provide the background and context for it.

In these pages, the Catholic dimension of the school's philosophy is especially emphasized, while other dimensions are to some extent slighted. This is one indication that the work of formulating the complete philosophy of a Catholic school is an ongoing process. Even the end product, here the Self Study Booklet, is not a finished product; local modifications (i.e. additions) are expected. While compatible with other materials such as the Criteria for Evaluation of Catholic Elementary Schools (NCEA, 1965) and the more recent (1971) self evaluation forms developed by the Western Catholic Educational Association, the approach taken in these pages is more action oriented, continually linking goals and values to actual practices.

Acknowledgements are extended to AMERICA and to TODAY'S CATHOLIC TEACHER for permission to reprint articles first published in these periodicals; to the NCEA staff, to Sister Jeanne O'Laughlin and her associates, and to Sister Clare Murphy and her associates for their advice; to those who cooperated in the several national NCEA studies and in the 1973 field test in the Washington, D.C. area reported here; and to Mrs. Patricia Feistritzer and the NCEA publications staff who edited the material.

George Elford

March, 1973

Chapter One

The Philosophy of the Catholic School--A Multiple-Choice Question*

"An organization comes into being when (1) there are persons able to communicate with each other (2) who are willing to contribute action (3) to accomplish a common purpose."[1] These basic elements of an organization described by Chester I. Barnard in his classic THE FUNCTIONS OF THE EXECUTIVE present a valuable checklist for Catholic school people who are facing mounting difficulties, not in getting their organizations "into being" but in staying there. Father Ernest Bartell, C.S.C., [2] Louis Gary and K. C. Cole, [3] and others have indicated that besides the financial problems, a certain unwillingness to "contribute action" on the part of Catholic parents has produced the steady decline in Catholic school enrollments over the past several years.

While parents and students strictly speaking would not be described, as would the staff, as members of the school organization, they must be involved, especially in Catholic schools, in the "communication," the "common purpose," and the "willingness" dimensions if these schools are to continue. According to Barnard, this "willingness" dimension results from a favorable net balance between the benefits or satisfactions anticipated, and the dissatisfaction or sacrifices involved--compared to the balance of satisfactions/sacrifices afforded by alternative opportunities. In the Catholic school question, the alternative opportunities are, as a rule, embodied in the neighboring public school. Thus, for example, even with substantial tuitions, there is great willingness on the part of Catholic parents to stay with the Catholic schools in troubled inner-city neighborhoods. The balance is still heavily in favor of the Catholic school. Not so in suburbia! There, school administrators weigh each tuition increase with an eye on a very delicate balance.

For years, in many parts of the United States, the balance was weighted in favor of Catholic schools by the discipline of the local Church which required parents to send their children to Catholic schools to avoid the "dissatisfaction" of being denied the sacraments. This discipline is no longer in effect. With the advent of complete free choice, churchmen and educators have with good cause assumed or at least hoped that a commitment to the purpose of Catholic schools, i.e. to a unique and distinctively Christian education, would continue to maintain the balance of willingness in favor of Catholic schools.

Ideally, in a free-choice setting, the choice in favor of one school over another results from a sharing between parents and the school's staff of somewhat the same vision, values, and interests. At some point, this shared vision should be clearly articulated by the school staff,

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which also must evidence some ability to "bring it off." For a Catholic school, this shared vision would encompass among other things the meaning of God and man, Christ and the Church, and the process of education. This shared vision or common purpose of the Catholic school must pass the test of being distinct from and more attractive than the vision or purpose offered by the alternative opportunity, in this case, the neighboring public school. Ironically, there are times when Catholic parents agree more with the overall educational philosophy of their neighboring public school than they do with "their own" Catholic school.

In his pioneering study of nonpublic schools, AMERICAN NONPUBLIC SCHOOLS, Dr. Otto Kraushaar found in church-related schools "a singular lack of imagination and enlivening thought in the conceptualizing and articulating" of the school's religiously rooted goals. Kraushaar noted that "in many schools, religion appears to be not so much the invigorating nucleus of a humane education as a protective facade which facilitates the perpetuation of ethnic subcultural traditions." He noted further: "The evidence is substantial that despite the inability of most religious educators to articulate their guiding principles in anything but pedestrian ways, the religious setting of the school does make an important difference."[4] The problem, then, seems to be how to communicate this "important difference" to potential users so as to affect this willingness to support the Catholic school program.

Catholic educators have shown a growing awareness of this problem in recent years. Their literature has resounded with appeals for a clear, effective statement of the philosophy of the Catholic school today. In 1971, at a meeting of a nationally representative committee of Catholic educators at NCEA dealing with this question, it became all too apparent that the group itself did not share a common vision or philosophy. This problem seems to have deep roots. In her recent book, WE ARE ALL IN THIS TOGETHER, Mary Perkins Ryan has described three distinguishable "faith-views": the "pre-conciliar view," the "conciliar view" and the "developing view." [5] In the fall of 1972, an NCEA planning booklet [6] and the PACE catechetical series published by St. Mary's College Press [7] had described four "faith-views" held by Catholics: the traditional, the conciliar, the reform, and the independent.

In his book MAN BECOMING, Gregory Baum saw underlying the different "faith-views" a basic shift that has taken place in the area of apologetics. (Apologetics deals with the credibility of faith.) The basic shift was away from an apologetic based on divine authority, which "implies that any message at all, whatever its content, as long as its divine origin is certified by miracles, can be the object of faith and become a way of salvation. Faith, in this context, appears as the obedient acceptance of the heavenly message." [8] The basic shift, as Baum describes it, was toward an apologetic based on experience and relevance. The contemporary apologist says: "Try on the Gospel, listen to it and act in accordance with it, and then tell me if it does not correspond to and illumine your own experience of life." [9] While this basic shift and the differences in "faith-views" might appear somewhat academic, they come quickly to the surface in any struggle to formulate a Catholic philosophy of education.

In fact, based on these contrasting "faith-views" and apologetics, an NCEA project surveying Catholic school practices formulated, for test purposes, two distinct philosophies of Catholic education in somewhat concrete terms. For want of better terminology, they are referred to here as the traditional philosophy (traditional in the popular and not in the theological sense) and the emerging philosophy, somewhat akin to Mrs. Ryan's "developing view."

While methodological limitations preclude any definitive conclusions, the NCEA survey as reported in Chapter Two did suggest clearly that there are at least two approaches or philosophies of Catholic schooling that underlie the present practice in Catholic elementary and secondary schools. In the common Catholic school practices reported by over three-fourths of the schools, however, there was no discernible pattern. In these schools, practices were drawn from both of these philosophies. The philosophy of these schools would be best described by the term "eclectic."

In terms of communicating a clear philosophy of education (i.e. the shared vision or common purpose referred to earlier), this eclectic approach promises to defy any manageable expression. If a ringing statement of the school's inique philosophy and program is essential to win support, the majority of Catholic schoolmen are in a bind. Little wonder the call for a clear statement of the philosophy of the Catholic school has gone unanswered. The philosophy does not exist.

Most Catholic schools are between philosophies. Certainly, this evidence of the emerging philosophy can be a cause of rejoicing for some who had looked for Catholic schools to break out of the traditional mold. Also, this should effect, once and for all, the destruction of the ancient stereotype of the Catholic school. At the same time, in an age of increasing permissiveness, a departure from the traditional philosophy will doubtless be for some a cause for alarm at the abandonment of what they consider to be the real strength of the Catholic school, namely, its clear stand on authority and discipline.

By following the middle or eclectic approach, the typical Catholic school promises to cause both joy and alarm. And yet withal, this awkward middle ground might well prove to be the wisest location, chosen either consciously or instinctively by school administrators who see potential disaster in embracing either pole. They may well figure that the average Catholic is probably as eclectic as the average Catholic school. This is just a hunch and probably not a bad one at that! But who really knows? As Andrew Greeley pointed out in AMERICA, in lamenting the lack of research on the laity: "No one has bothered to ask the rank and file laity what they think, and no one seems to care what they think." Greeley feels that the laity has become "an ink blot into which everyone--Right, Left and Center--can project his own opinions." [10]

According to the little research that has been done, the laity presently supporting Catholic schools are in general more oriented toward the

traditional approach. Not so the faculty and the students! As Kraushaar has noted: "The majority of teachers and heads of Catholic and independent schools are disposed to encourage the student's freedom to examine traditional values critically, but the preference of parents and trustees tends to be a restraining influence." [11] Kraushaar goes on to point out what might prove to be a genuine solution to this dilemma. "Headmasters and principals worthy of their salt, and the same should be said of teachers, have their own ideas of what the proper ends and means of education are, ideas that are not always fully in tune with their clients. A vigorous head and faculty have to educate their patrons as well as their students. And today's questioning students are spurring heir teachers and the head as well as their parents to a re-examination of many aspects of school life hitherto taken for granted." [12] This energetic and demanding solution will appeal to a large number of Catholic school principals and teachers. The patterns of involvement with parent and adult programs already in evidence in emerging schools suggests it is already underway in some places.

There are other school heads and faculty members who simply don't buy the emerging philosophy. For these people, good sense calls for the adherence to the traditional approaches for which Catholic schools have long been noted. These educators will find at hand a ready hearing and an intensely loyal, supporting clientele among parents and Church leaders. In the 1972 Gallup survey on education, both public school and private school parents again cited discipline as the chief problem or lack in public schools.

There are, doubtless, still other school heads and faculty members who find virtue in the middle way. They probably question how much philosophy means to most people anyway. They stress academic excellence and avoid kicking up religious issues that might bring to the fore among faculty and parents the differing "faith-views" mentioned earlier. For steady enrollments, their schools will attempt to depend on the force of family, neighborhood, and ethnic tradition, on a generalized appeal to religious values, on strong pastoral endorsements where possible and, God willing, on an occasional city championship. This middle way will probably hold up as long as the tuition charges are manageable and the public school does not offer a sufficiently attractive alternative. The question is--how long will it be before this middle way runs out?

If and when it does run out, Catholic educators will have to grapple with the elements cited by Barnard. They will have to communicate very effectively the common purpose (the shared vision or philosophy) that shapes their schools and thus create or continue sufficient willingness on the part of staff, parents and patrons to keep the school really alive. The above observations do not simplify the challenge, but rather call to mind the chap cited by Mrs. Ryan, who said: "I have yet to see any problem, however complicated, which, when you looked at it the right way, did not become still more complicated." [13] And yet, perhaps it is only by honestly confronting the present state of the question, with its polarities and ambiguities, that a Catholic school philosophy can be clearly articulated which

will appeal to more than the "elites" at either end of the spectrum. Perhaps, this philosophy will capture something of the Chestertonian vision which, for example, saw Christian virtue as "the collision of two passions apparently opposite." [14] It was Chesterton who said: "The more I considered Christianity, the more I found that while it had established a rule and order, the chief aim of that order was to give room for good things to run wild." [15]

Chapter Two

Catholic School Practices

Two NCEA surveys of Catholic elementary and secondary school practices were conducted during the second semester of the 1971-72 school year. While the majority of the 415 elementary and 200 secondary schools contacted in the random national sample groups responded, some limitations must be accepted in view of the 46% of the elementary schools and 34% of the secondary schools that did not respond. Despite this difficulty with the rate of response, the response group, according to such indications as school size and geographical location, appeared to be quite representative.

The survey instrument requested the school principal to answer "Yes," "No," or "Not sure" to whether or not a given school practice was in evidence in her or his school during that school year. Items were quite specific as to frequency of occurrence (e.g. "at least once a week," "two or three times a year") and the degree of involvement (e.g. "all or almost all students," "some students"). The anonymous questionnaires were designed to contain no opinion questions, only factual questions which the school principal could readily answer. In fact, this proved to be the case with only a few exceptions, in which cases the number of principals responding "not sure" ranged from 10% to 18%. On most of the 86 school practices items, approximately one percent of the responding principals marked "not sure." On one background item in the elementary school questionnaire, a high degree of uncertainty was reported. Some 19% of the principals were not sure whether or not their school was operated by a board of education. They were simply unclear as to the function of the board. (Forty-eight percent were definite about the board's role in operating the school.)

The items developed for these questionnaires--the earlier elementary school version and the later high school version--focused on practices that had some relationship to the Catholic dimension of the school, ranging from religious instruction to faculty, student, and parent interaction. The complete questionnaires are included in Appendix A.

Religious Instruction Practices, Tables 1-3

Table I reports the religious instruction practices common to both the elementary and secondary schools. In almost all schools, religion courses, in which official Catholic positions were taught, were scheduled at an assigned time each day or several times a week. Religious instruction in high schools appeared to be more in the hands of specialists: in grade schools, the regular classroom teacher, as a rule, taught religion with some help from the parish clergy.

Table I: Religious Instruction Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)*

Practice	Elementary Yes	Elementary No	High School Yes	High School No
1 - Religion taught at an assigned time	98%	1%	99%	1%
7 - Students learn official position on social matters	86	8	97	1
23 - Priest religion teachers have specialized training	44	43	71	26
24 - Parish clergy teach religion in school at least once a week	52	47	40	60
26 - Homeroom teachers serve as religion teachers	62	37	7	91
44 - Religion classes taught by full-time religion teachers	20	79	68	32

*Item wording condensed in all tables; remainder equals "not sure."

In elementary schools (Table 2), the textbooks identified with a more progressive approach to catechetics (Sadlier, Benziger, etc.) were far more widely used than the more traditional materials such as The Baltimore Catechism. In very few instances was the pastor responsible for the selection of the textbook. While religion classes were held at a fixed time and memorization of prayers in the early grades was common, memorization of the Commandments in the middle grades was not common. Teachers generally did not seem to grade on religious behavior but employed more cognitive measures (tests, etc.). Some 10% of the principals were not sure how their teachers assigned religion grades.

Table 2: Religious Instruction Practices, Catholic Elementary Schools, 1971-72 (NCEA Survey)

Practice	Yes	No
3 - Religion classes held at various times	18%	81%
5 - Students in the middle grades able to name Ten Commandments	41	50

Table 2 (continued)

Practice	Yes	No
13 - Our Father, etc., formally taught in the primary grades	76%	16%
25 - Clergy meet with teachers to plan religious education	34	64
42 - Teachers assign religion grades on evidence of religious practice	31	57
53 - Pastor determined religion text used in school	8	89
57 - Religion textbooks: The Daughters of St. Paul or The Baltimore Catechism	11	88
58 - Religion textbooks: Sadlier, Benziger, or the Paulist Press	92	7

In most high schools (Table 3), though a religion course was required each semester for all Catholic students, juniors and seniors could choose from a selection of courses. High school practices appeared quite varied in this area.

Table 3: Religious Instruction Practices, Catholic Secondary Schools, 1971-72 (NCEA Survey)

Practice	Yes	No
3 - A religion course required every semester	93%	7%
5 - Junior and senior year - several course offerings in religion	52	47
12 - Some lay teachers have religion as major teaching area	43	57
13 - Most religion classes taught by priests	36	64
25 - Religion grades not in student's general average	45	55
63 - Religious education has its own special resource center	48	52
53 - Selection of religion texts at diocesan level	10	89

School Religious Practices/Activities, Tables 4-6

The display of crucifixes and religious pictures continued to distinguish the Catholic school setting. Formal prayers at stated times and group attendance at Mass were somewhat less common in high schools than in grade schools. Ecumenism had had some limited impact on school worship. The planning of liturgies had become a common practice.

Table 4: Religious Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

	Elementary		High School	
Practice	Yes	No	Yes	No
2 - Crucifixes and/or religious pictures displayed	98%	1%	91%	8%
4 - At least one ecumenical service every year	33	62	42	57
6 - At stated times students recite formal prayers	85	13	58	34
9 - Students go to Mass as a group twice a week	29	70	11	87
10 - Students cooperate in planning liturgies	85	14	99	1
11 - Clergy help students plan group liturgies	59	40	88	12
14 - Students may choose not to attend services	28	69	53	46
28 - Students are exposed to a variety of prayer experiences	85	10	80	16
30 - Students expected to have neighborhood service projects	34	55	59	39
52 - In small group liturgies, "reasonable" liberties are taken	35	64	62	37

In grade schools (Table 5), confession before First Communion was clearly not the rule. Attendance at daily Mass was rarely a required practice. Lenten and May devotions were reported by the majority of responding schools.

Table 5: Religious Practices, Catholic Elementary Schools, 1971-72 (NCEA Survey)

	Practice	Yes	No
8 -	Students participate as a group in Stations or in Rosary devotion	64%	32%
29 -	Written punishment (religious themes) a common penalty	2	97
35 -	Students required to attend daily school Mass	9	90
46 -	By second grade year, school children have received First Communion	90	10
47 -	First confession before First Communion	39	58

Again, the practices in Catholic high schools (Table 6) reflected a pattern of variety, especially in reference to the sacramental activity of the students. The traditional religious student organizations were active in only one-third of the schools.

Table 6: Religious Practices, Catholic Secondary Schools, 1971-72 (NCEA Survey)

	Practice	Yes	No
42 -	Students reception of the Sacraments not responsibility of school	41%	45%
43 -	Mass and confession readily available	50	50
64 -	Promotional activities (vocations) scheduled in advance	34	63
75 -	Student placed in volunteer service work	88	9
83 -	Active in the school are YCS, Legion of Mary, etc.	31	69
46 -	Students required to make annual retreat	26	73
47 -	Retreat required during junior or senior year	35	64
48 -	Students encouraged to take part in Encounter, etc.	50	46

Faculty Religious Practices, Tables 7,8

The specifically religious thrust of a Catholic school presumably would shape the selection, orientation, and inservice training of Catholic school teachers. Table 7 shows little consistent effort in these areas in Catholic schools.

Table 7: Faculty Religious Orientation Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

	Elementary		High School	
Practice	Yes	No	Yes	No
20 - Criterion for the selection of faculty is commitment to Church	31%	63%	37%	60%
36 - Teacher workshops on religious education held nearby	66	32	48	51
45 - Before hired, principal and teacher discuss religious issues	26	68	31	63
49 - Special orientation program introducing new teachers to rationale of Catholic school	54	44	59	40

Table 8, reporting faculty religious practices, reveals an even lesser degree of activity. One could not assume here that the faculty members were religiously negligent; one could only conclude that faculty religious practice was chiefly a matter of individual habit and preference.

Table 8: Faculty Religious Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

	Elementary		High School	
Practice	Yes	No	Yes	No
31 - Faculty expected to visit student sick for more than two weeks	21%	74%	13%	82%
37 - Faculty (once or twice a year) has day of renewal	18	80	17	82

Table 8 (continued)

Practice	Elementary Yes	Elementary No	High School Yes	High School No
38 - Faculty has "small group" liturgies, at least three or four times a year	10%	88%	20%	79%
54 - Some school staff involved with Pentecostal movement	18	73	38	49
39 - Faculty take part in local adult education programs	36	61	57	37

Faculty Practices, Tables 9-12

Table 9 reports on personnel procedures and routines. Lay and religious, as a rule, shared the same faculty rooms and took lunch together. Item #71 on cheerfulness proved to be a bland item and was not repeated in the high school version. Unfortunately, item #58 in the high school version was not included in the earlier elementary school version. Norms on faculty dress seemed to be more the rule than the exception in high schools. (This item was also omitted in the earlier elementary school version.)

Table 9: Faculty Personnel Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

Practice	Elementary Yes	Elementary No	High School Yes	High School No
16 - Lay faculty has separate teacher's room	22%	78%	19%	79%
17 - Teachers eat lunch together	57	43	70	28
18 - All teachers share one teacher's room	82	18	90	9
56 - Policy to avoid hiring ex-religious	4	93	12	82
71E- Faculty unusually cheerful	92	4		
35S- Lay faculty comply with norms on dress and appearance			63	32
58S- Lay and religious faculty socialize			81	15

Religious community practices certainly provide an important element in the way of life within a Catholic school. In some communities, the religious generally took their meals in a separate place, e.g. at the convent. The variety found in American religious life today is reflected clearly in Table 10.

Table 10: Religious Community Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

	Elementary		High School	
Practice	Yes	No	Yes	No
15 - Religious sumbit applications to administrator	40%	58%	64%	36%
19 - Religious eat lunch in a separate room	33	66	26	73
21 - Principal has final say in selection of all faculty	38	59	62	37
22 - Religious community can appoint faculty	51	47	36	64
27 - Sisters always wear religious garb at school	58	41	44	56

Without embracing team teaching practices (Table 11, item #51), the majority of schools did report a number of cooperative efforts on the part of the faculty members as shown in Table 11.

Table 11: Faculty Interaction Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

	Elementary		High School	
Practice	Yes	No	Yes	No
50 - Spend staff time formulating goals of school	66%	31%	80%	19%
51 - Teachers plan and teach unit together	17	82	26	70
66E- Some teachers submit lesson plans	65	35		
67 - Faculty members meet with others in grade levels	64	34	85	15
68 - Topics for faculty meetings determined by faculty	52	47	55	44

Several items dealing with faculty involvement with controversy and political action are reported in Table 12. More than 15% of the principals were uncertain about what should happen if teachers criticized Church leaders (item #55). The rest were quite evenly divided. However, teachers were, as a rule, not discouraged from dealing with controversial issues (item #32).

Table 12: Faculty Involvement with Controversy, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

	Elementary		High School	
Practice	Yes	No	Yes	No
32 - Teachers not encouraged to give views about local or national controversies	14%	77%	12%	83%
40 - Principal encourages faculty to be active in local politics	37	62	40	56
41 - Principal encourages faculty to take part in demonstrations	8	89	7	91
55 - Pointed criticism of Church leaders voiced by teachers in classroom grounds for reprimand	41	41	45	41
57S- Students encouraged to take part in demonstrations			43	46

Faculty-Student Interaction Practices, Table 13

The degree of student-faculty interaction was understandably much greater in high schools than in grade schools, as shown in Table 13. Nevertheless, it is possible that in one-fourth of the high schools there was no formal interaction between faculty and students.

Table 13: Faculty-Student Interaction Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

	Elementary		High School	
Practice	Yes	No	Yes	No
73 - Student representatives meet with faculty on the curriculum	8%	92%	49%	50%

Table 13 (continued)

Practice	Elementary Yes	Elementary No	High School Yes	High School No
79 - Student representatives meet with faculty on student behavior codes	23%	77%	73%	26%
82 - Students take part in faculty meetings	13	86	77	23

Student Conduct Practices, Tables 14-16

School practices related to discipline and student conduct is an area in which Catholic schools are by reputation stricter than public schools. Corporal punishment as an occasional practice was reported by one-third of the grade schools and one-tenth of the high schools (Table 14). High schools more often experienced the need to censor student publications and to ask students to leave the school. Two out of three schools reported specific dress codes.

Table 14: Student Conduct Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

Practice	Elementary Yes	Elementary No	High School Yes	High School No
80 - Faculty censors student publications	38%	54%	54%	40%
84 - Corporal punishment used at times	33	67	9	89
85 - Students at times asked to transfer	30	67	67	29
86 - Student dress governed by specific codes	73	27	68	32

In elementary schools (Table 15) the emphasis on silence, straight lines, set lavatory periods--all elements of the strict school--were not found to be common practices. The Catholic school of today is not necessarily the "super strict" school some people think it to be.

Table 15: Student Conduct Practices, Catholic Elementary Schools, 1971-72 (NCEA Survey)

Practice	Yes	No
61 - Students grade own work	85%	11%
75 - Students enter according to class groups	53	46
76 - Students free to talk between classes	79	17
77 - Students enter in orderly lines	34	65
78 - Lavatory "period" at a select time	59	38
83 - Students eat lunch in silence	7	92

Catholic high schools did not reflect any consistent approach to student rights, smoking, and the problems of drug users (off campus use in this case). In reference to alcohol on school grounds, the practice was most consistent, as shown in Table 16.

Table 16: Student Conduct Practices, Catholic Secondary Schools, 1971-72 (NCEA Survey)

Practice	Yes	No
29 - Students involved in pregnancies not eligible to return	41%	50%
65 - Places specified for student smoking	29	71
66 - Alcohol on school grounds--serious disciplinary action	99	1
70 - School has written statement on student rights	28	70
71 - Administrators inspect students' lockers (no warning)	53	47
76 - Underground student newspapers accepted as a matter of course	16	77
77 - Users of drugs face serious disciplinary action	47	45
78 - Program of assistance for drug users	40	54

Curriculum Practices, Tables 17-19

While elementary schools more frequently reported programs for slow learners, high schools reported programs for both slow and above-average learners (Table 17). Black or ethnic studies materials seemed to have arrived in the majority of Catholic grade schools and high schools. The Pledge of Allegiance was clearly more of a grade school practice than a high school daily ritual.

Table 17: Curriculum Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

	Elementary		High School	
Practice	Yes	No	Yes	No
59 - School offers programs for slow learners	72%	27%	65%	35%
60 - Programs for above-average students	34	64	86	14
72 - Black or ethnic studies' materials used in social studies curriculum	51	46	71	28
74 - Pledge of Allegiance recited daily	93	4	45	44

Elementary schools had not, as a rule, taken up formal programs of sex or personality growth education (Table 18). Most schools reported individualized practices. While desks were almost always moveable, they were in rows in one-third of the schools. The use of specifically Catholic textbooks (item #70) was not in evidence. Most texts in most schools were either definitely on the state approved list or possibly on the list--the principal wasn't certain.

Table 18: Curriculum Practices, Catholic Elementary Schools, 1971-72 (NCEA Survey)

Practice	Yes	No
48 - Sex or personality growth education part of school curriculum	12%	85%
62 - Individualized assignments a daily practice in most classes	69	26
63 - Desks in rows in most classrooms	33	67
64 - Desks moveable in most classrooms	97	3

Table 18 (continued)

Practice	Yes	No
65 - Access to a media center on individual need basis (several rooms)	72%	25%
70 - Most textbooks used on state approved list	77	7

In the high school questionnaire, two items were included on student options during their "free" periods. The majority of the schools gave students both study and socializing options during these times, as shown in Table 19.

Table 19: Curriculum Practices, Catholic Secondary Schools, 1971-72 (NCEA Survey)

Practice	Yes	No
61 - Students choose between study options in free periods	79%	20%
62 - Students choose between study and socializing options	57	41

Parent-Faculty Interaction Practices, Table 20

Table 20 reports on practices involving the parents in some capacity. No more than one-third of the schools reported faculty and parent involvement with serious discussions or worship. No consistent practice was in evidence in the matter of the parents' voice in school activities.

Table 20: Parent-Faculty Interaction Practices, Catholic Elementary and Secondary Schools, 1971-72 (NCEA Survey)

	Elementary		High School	
Practice	Yes	No	Yes	No
33 - Groups of parents and teachers meet in small group discussions (religious or social questions)	25%	71%	34%	65%
34 - Parents and faculty join in "small group" liturgies	17	82	32	68

Table 20 (continued)

Practice	Yes	No	Yes	No
43E- Parents decide when children make First Communion	43%	53%		
69 - Parents not meeting tuition payments asked to withdraw students	10	86	32	64
81 - Parents deciding voice in determining dress code, etc.	49	48	23	75

It would seem that an overview of school practices as offered here should be repeated year by year to identify and document the possibly changing character of Catholic schools. Certainly, the popular stereotype of the strict, authoritarian Catholic school is dispelled by such documentation, even though there are some Catholic schools that still fit this stereotype perfectly.

Chapter Three

The Traditional and the Emerging Catholic Schools

Catholic sociologist Father Andrew M. Greeley in a statement to the U.S. Bishops' Committee on the Priesthood claimed that "the fundamental crisis of the American Church at the present...is theoretical." He noted further that because "we American Catholics are so little conscious of theoretical dimensions of our behavior is not a proof that we do not have theories, but rather that our theory has been both so rigid and so taken for granted as to have become almost totally unconscious. When we are told that we have theorized all along, we are as astonished as the character in the French comedy who was shocked to learn that he had been speaking prose." [16]

In the search for a theory or philosophy of the Catholic school, one must take into account the fact that there are and have been for a number of years some 10,000 Catholic schools and 150,000 Catholic teachers in action day by day. Underlying--as it were, imbedded in what they are doing--is the theory, or rather, the several theories of the Catholic school. Conscious theory dictates practice; unconscious theory is revealed by practice. The NCEA school practices study attempted to formulate conscious theory as a basis for developing hypotheses and questionnaire items; it also attempted to discover the theories, possibly conscious, possibly unconscious, revealed in the practices in and about Catholic schools.

Any consideration of the theory of a Catholic school must begin with some probing into the meaning of the word "Catholic." As mentioned in Chapter One, Mary Perkins Ryan in her latest book has described "three Catholic viewpoints." In an article entitled "The Problems in the Grand Design: Pluralism in the Church," [17] this author, with assistance from the Georgetown University theologian Monika Hellwig, sketched out four different models of "Catholic."* These four models were published in a revised form in the PACE materials. By way of illustration, each of the models sees the Church in a different relationship to the world:

> For the traditional Catholic, the Church is the necessary means of grace for all mankind. For the conciliar Catholic, the Church is central in God's plan of salvation for men. For the reform Catholic, the Church is a privileged expression of God's love for men. For the independent Catholic, the Church is a valuable sign of God's concern for the world. [18]

For each of these models of the Catholic, one might well find a correspondingly different Catholic school and Catholic educational system. As noted in Chapter One, theologian Gregory Baum has identified a basic theological shift articulated by Maurice Blondel, a shift from an apologetic of authority in which faith is an act of obedience to divine authority, to an apologetic of relevance, in which the message of faith is accepted because it discloses to the believers "what has been going on in their lives."

*See Appendix B: Four Conceptual Models of the Catholic of Today

While the traditional Catholic school has clearly shown an emphasis on authority, the NCEA school practices survey explored the possibility that a new type of Catholic school is emerging. It is not suggested that in either case a given theory based on a given apologetic is or was necessarily a conscious theory. The study theorized and hypothesized as follows:

1. There are two basically different types of Catholic schools based on two basically different theories or theologies (paralleling the two different apologetics).

2. For want of better terminology, one type or model would be called the emerging model (relevance) and the other the traditional model (authority).

3. Between these two models would stand the largest group of Catholic schools, the typical Catholic school. This could perhaps be called the eclectic model, since these schools choose bits and pieces from both the emerging and the traditional models.

In a 1968 NCEA attitudinal survey on Catholic education a number of items were included to identify basically liberal/conservative attitudes. These items produced a liberal/conservative index that was statistically and, to all appearances, theoretically valid. Agreement with the following items would indicate a traditional or conservative Catholic stance.

1. The goals of the Church can be better reached by traditional methods than by new approaches.

2. The movement toward Protestant-Catholic church unity is dangerous because it tends to deny the traditional doctrine that the Catholic Church is the true Church founded by Christ.

3. Sermons should deal with the unchangeable truths of the Church and not with current issues.

4. I am greatly disturbed when lay people question the decisions of the bishops and priests.

5. People who insist on following their consciences in certain matters instead of obeying Church laws are endangering their eternal salvation.

6. Priests and nuns have a greater call to holiness and good works than do Christian lay people.

7. The best way to improve world conditions is for each man to concentrate on taking care of his own personal and family responsibilities.

8. The future is really in God's hands. I will wait and accept what He wills for me.

This earlier survey showed that conservative Catholics were more committed to Catholic schools in their present form. (In response to the statement: "Catholic elementary and secondary schools should not be drastically changed, but should continue in their present form," 57% of the conservative as opposed to 25% of the liberal group agreed.)

Building on this earlier research, two contrasting viewpoints can be described as follows:

	Traditional (Conservative)	Emerging (Liberal)
1.	Stress witness of individual behavior (personal merits)	Stress group witness (social Action)
2.	Stress authority, obedience, order and loyalty	Stress critical thinking, freedom of expression
3.	Stress the higher calling of priests and religious	Stress the universal call of every Christian
4.	Favor established practices over experimentation	Readiness to experiment with new approaches
5.	Wary of ecumenical involvements	Enthusiastic about ecumenical developments

From these general positions one can formulate the theories of the traditional and the emerging Catholic school. The following elements serve to distinguish the two approaches, described here chiefly in terms of contrasts.

	Catholic School: Traditional Philosophy	Catholic School: Emerging Philosophy
1.	Stress should be placed on discipline and order, with rule governed, scheduled activity throughout the day.	Less Stress should be placed on rules and more emphasis given to self development in free choice situations.
2.	Catholic teaching should be presented simply and directly by regular classroom teachers. Little need is seen for new or different approaches.	Special religion teachers should continually search for new and more effective ways of presenting the Gospel.

3. Daily Mass and other religious exercises are a means of grace and formative of good habits. They should be required.	With the Mass as an occasional celebration, new and spontaneous forms of worship should be stressed in a free choice setting.
4. The commitment to memory of carefully stated Church teachings should be seen as valuable for later Catholic living.	The immediate significance of religious teachings and personal formulations should be stressed rather than memorization.
5. Respect for persons in authority in the Church and in civil society should be given special emphasis.	Questioning and criticism of persons in authority should be acceptable.
6. Priests and religious should be recognized as serving a higher calling. They should be distinguished by special garb and social distance.	Emphasis should be placed on the universal call of all Christians to holiness along with a less formal attitude toward clergy and religious.
7. Religious education should be primarily a business for the childhood years, with adult education considered valuable but optional.	Adult education should be seen as essential; there should be some emphasis on the real but limited value of childhood religious education.
8. Decisions should, as a rule, be left to the authorities in the Church, in the religious community, and in the school.	Participative decision-making is called for, involving the faculty, the parents and the students in appropriate ways.

In the spring of 1972, NCEA conducted its unpretentious survey of Catholic elementary and secondary schools, exploring the question: what goes on in Catholic schools to make them specifically Catholic? School practices reflecting both the traditional and the emerging approaches were included in the survey (see Chapter 2). The survey examined school practices only, not the avowed theory or philosophy of the schools. Thus, the survey was not designed to show to what extent conscious theory was determining school practices or whether unconscious theory was simply revealed by school practices.

According to this survey, the traditional Catholic elementary schools, which turned up in larger numbers in the East, were identified chiefly in terms of the religious community staffing these schools. Sisters always wear the complete religious garb; they eat lunch in separate areas or at the convent. The principal does not have the final say in the selection of the staff; the religious community at times can appoint faculty members without consulting the principal. In these schools, priests are looked upon as having

specialized training in religious education. At a regularly assigned time daily, religion is taught from The Baltimore Catechism or the Daughters of St. Paul series. The Our Father, Hail Mary, Glory Be, and the Creed are learned by heart in the primary grades. Later, children memorize the Ten Commandments. Unlike the majority of responding schools, children in the traditional schools make their first confession before their First Communion.

In selecting a lay faculty member in the traditional Catholic school, the teacher's commitment to Church and parish is a matter of some concern. Faculty members are not encouraged to be politically active or to give their views on controversial issues (such as the Lt. Calley trial). Direct criticism of Church officials can be grounds for a serious reprimand. A faculty member censors student publications. There is an emphasis on order and discipline (marching in ranks, no talking between classes, etc.).

In the emerging Catholic school, things are quite different. Without exception, what was found to be characteristic of the traditional school was not characteristic of the emerging school and vice versa. The emerging schools stress freedom and student involvement. Students in upper grades are free not to attend religious services even when their group is attending. Students join in planning occasional liturgies; they are at times expected to have their own neighborhood Christian action project. Students occasionally take part in faculty meetings or meet with faculty committees. The faculty itself seems more involved in the emerging schools. The agenda for faculty meetings is planned by a faculty committee. Administrators and teachers spend some time each year formulating the special goals for their schools. Perhaps as a result, black studies programs and special programs for slow learners and above-average students are offered.

In the emerging schools, the religious community differs from its traditional school counterpart on all counts. The parish clergy are more involved in planning liturgies with students and in planning the religious education program with the faculty. They also offer special youth or guitar Masses on Sunday.

The emerging school staff members are concerned about adult education. Several faculty members take an active, leadership role in these programs. The school building is frequently used for adult education. Parents and faculty members occasionally join together at small group liturgies. At some of these liturgies, "reasonable" liberties are taken with the rules, e.g. communion in the hand, no vestments, etc. In the same vein, at these schools there is more willingness to abide criticism of Church leaders.

Most religious education practices are quite contrary to those in the traditional school. For example, in the emerging schools, parents more often decided when their children should receive their First Communion, with confession coming some time later. Even the displaying of curicifixes and religious pictures appeared to be less common in the emerging schools. Maybe they go in more for banners!

At the high school level, the same general patterns were discovered.

The traditional high school followed a strictly regimented program with required religious exercises, censorship, dress codes, and little student/faculty involvement. These same schools showed a definite emphasis on religious vocation talks and annual retreats for every student. The lay faculty was selected with an eye to its religious commitment, which was reinforced by a special orientation program. In these schools, the faculty met together at least once or twice a year for a day of renewal. However, these schools tended neither to employ full-time religion teachers nor to set aside a special area of the school for a religious education center.

By way of contrast, the emerging high school showed more student involvement, more student freedom of choice both with regard to study options and religious practices, and other patterns similar to the emerging elementary school.

Both the traditional and emerging schools took seriously their charter to be Catholic schools. The contrast was simply in the way they went about this.

Subsequent to the NCEA school practices survey, a survey was conducted of lay leaders and diocesan administrators in Catholic education in the fall of 1972. The study was commissioned by Father John Meyers, executive secretary of NCEA's Chief Administrators of Catholic Ecucation, in cooperation with NCEA's National Association of Boards of Education(NABE) and USCC's National Council of Catholic Laity. Survey items dealt with Catholic education, doctrinal beliefs, moral beliefs, social attitudes (general), social attitudes (racial), and change in the Church. These items were drawn from previous studies including the Boston College surveys of some 10 dioceses, the Lutheran Study of Generations, the National Opinion Research Center (NORC) Catholic clergy study, the Newsweek survey and the NCEA Catholic school practices survey.

In the Meyers survey, the response to one item ("Agree: The essence of religion is authority and obedience.") correlated to a significant degree with items that were taken from conservative scales in earlier surveys and from the law orientation scales in the Lutheran survey. The correlations in this study, despite the lack of sophistication in their statistical design, followed a consistent, intelligible pattern. The conservative seems clearly to depend more on external value sources (authority), to take support from unchanging and somewhat rigid social and ecclesiastical role relationships (structure), to oppose changes in the world around him, to see faith chiefly as doctrinal assent (a form of obedience) to creedal statements, and to worship a God who is more absolute and distant.

The liberal takes an opposite course. He puts personal choice ahead of authority. (The liberal correlation item read as follows: "Agree: There are times when a person has to put his personal conscience above the Church's teaching.") Inner-directedness and personal freedom color all the liberal

responses. The contrast between inner-directed and outer-directed (authority directed) seems to capture the essential note of difference. Inner-directed persons seem more ready to embrace changes in the Church and in social roles and patterns.

The 328 respondents were asked to classify themselves in regard to their positions on Church matters as either conservative or liberal. Sixty-four percent identified themselves as liberal (i.e. 12% liberal, 52% tend to be liberal). These self ratings correlated significantly with the items that appeared in the liberal and conservative scales, indicating that the terms liberal and conservative are generally not unduly vague terms.

The findings of the Meyers survey, as reported in the ensuing tables, provided further support to the constructs underlying the earlier NCEA school practices survey. Table 1 reports those items dealing with religious beliefs in which the two positions can be clearly distinguished. Table 2 reports the very predictable differences on questions of change. Table 3 reports the items related to education in which there were clear differences; items which relate to child emphasis, an individualistic approach to financing, and adherence to traditional patterns in Catholic education.

Liberals and conservatives differed quite consistently on certain moral issues (e.g. divorce and remarriage) as well as on general social issues such as interracial dating, the role of women, sex education, conscientious objection, etc. In contrast to liberals, conservatives reported that they are "greatly disturbed when lay people question the decisions of the bishops and priests." However, conservatives were not consistently in agreement or disagreement with the Pope's condemnation of artifical birth control and with freedom of conscience for husbands and wives in this matter. The liberals were most consistent here; the highest liberal correlations (.43) were for personal freedom in this question.

Table 1: Attitudes on Religious Beliefs, Meyers Study, 1972

Item	Correlation	
	Liberal	Conservative
The true Christian is sure that his beliefs are correct.	-.179	+.287
The movement toward Protestant-Catholic church unity is dangerous because it tends to deny the traditional doctrine that the Catholic Church is the one, true Church founded by Christ.	-.267	+.531
The important thing to stress when teaching about Jesus is that He is truly God, and therefore adoration should be directed toward Him.	-.192	+.360
A Christian should look first to the salvation of his soul; then he should be concerned about helping others.	-.182	+.243

Table 2: Attitudes on Changes in Church Practices, Meyers Study, 1972

Item	Correlation Liberal	Conservative
Wider approval of household ministries, "small group parishes within a parish," and floating parishes.	+.362	-.346
Some priests holding secular jobs during the week.	+.314	-.239
Some married priests working in a variety of ministries.	+.443	-.323
Election of the Pope by the Synod of Bishops.	+.310	-.193
Election of bishops by the priests of the diocese.	+.248	-.170
Election of bishops by the priests, religious, and laity of the diocese.	+.334	-.220
The goals of the Church can be better reached by traditional methods than by new approaches.	-.171	+.402
A parish lay advisory board having some say in the transfer and selection of priests.	+.357	-.141
The parish members should have more say in the running of the parish than they now have.	+.205	-.531

Table 3: Attitudes on Changes in Catholic Education, Meyers Study, 1972

Item	Correlation Liberal	Conservative
It is not possible to have a strong parish without a parochial elementary school.	-.216	+.221
Catholic elementary and secondary schools should be drastically changed; they cannot continue in their present form.	+.192	-.164
Have Catholic children attend good public elementary schools; replace Catholic elementary schools with fully and professionally staffed Religious Education Centers operated after school or on weekends.	+.208	
Begin a large scale move to retrain personnel and shift financial resources from parish schools to adult education programs.	+.207	

Table 3 (continued)

Item	Correlation Liberal	Conservative
The present policy whereby each parish is responsible for the financing of its own parochial school is the best policy.	-.144	+.312
Funds raised in wealthy parishes should be used to help pay for the cost of Catholic education in poorer parishes.	+.175	-.294

The Meyers survey included items from the school practices survey which were translated from a descriptive ("is") to a prescriptive ("should") wording. Again, these two positions were reflected in a logically consistent pattern of response as shown in Table 4.

Table 4: Attitudes on Catholic School Practices, Meyers Study, 1972

Item	Correlation Liberal	Conservative
All Catholic high school students should be required to take a religion course every semester.	-.180	
Catholic school students should be free to choose not to attend religious services even when their class attends as a group.	+.292	-.163
Religious should always wear the complete religious garb while teaching in a Catholic school.	-.360	+.360
Catholic school teachers should not be encouraged to give their views or to provoke discussion about local or national controversies, e.g. the Berrigans, the Vietnam War, public school busing, etc.	-.146	+.281
Whether the students do or do not receive the Sacraments is not the responsibility of the Catholic high school.	+.165	
At least one retreat should be required of all Catholic high school students during their junior or senior year.		+.212

Table 4 (continued)

Item	Correlation Liberal	Conservative
Direct and pointed criticism of Church leaders voiced by a Catholic high school teacher in the classroom should be grounds for a reprimand to the teacher.	-.223	+.228
There should be at least one ecumenical service held in every Catholic school every year.	+.238	-.150
The religious community should not be free to appoint religious faculty members without necessarily consulting the principal.	+.211	
Some student representatives in Catholic schools should meet regularly with faculty to discuss the curriculum.	+.295	-.213
Catholic school children should make their first confession before their First Communion.	-.319	+.340

This correspondence between basic beliefs and attitudes and views on school practices provided empirical support for the theorizing that supports the approach to school philosophy that follows in Chapter 4. It suggested that practices, consciously endorsed, revealed underlying values and working theories.

Chapter Four

The Development of an Effective Philosophy for a Catholic School*

The philosophy of a Catholic school should play an important role in its day-to-day operation. The school's particular philosophy should serve a) to justify its existence, b) to explain its purposes to outsiders and new members, c) to underwrite its standard procedures and methodologies, and d) to motivate staff, students, and patrons to work tward achieving the school's goals. Despite its importance, Kraushaar's charge--that church-related schools revealed "a singular lack of imagination and enlivening thought" [19] in the conceptualizing and articulating of their distinctive philosophy--still stands. Efforts at spelling out the school's philosophy all too often drown in a sea of rhetoric.

Underlying the approach taken in this project is the theory or assumption that a school's philosophy is a matter of action more than words. A school's present operating philosophy is best described by answering two questions: what is going on now? and why? As the late Chester I. Barnard, one of the most insightful writers of administrative theory, pointed out, the purpose of a school or any organization is defined more nearly by the aggregate of actions taken than by any formulation in words. [20] This aggregate of actions taken (what actually goes on in the school) is chiefly a matter of what the teachers do together with the students in the classrooms, halls, cafeteria, church, playground, etc. Nine-tenths of the responsibility for shaping the actual purpose of the philosophy of a school rests in fact with the teachers. The school's philosophy is largely a matter of what they really believe and actually do.

In developing an effective philosophy for a Catholic school (or any school for that matter) the essential first step is to identify the present operating philosophy of the school in the context of alternative philosophies. Again, philosophy here means the practices which characterize the school and the ideas and beliefs that are behind these practices. If a school opts to do certain things, it opts not to do some other things. If the school embraces certain beliefs and ideas, it has chosen not to embrace other beliefs and ideas. To be in one place entails not being in several other places. This awareness of alternatives is essential to the process. If you have no alternatives, why bother with the question in the first place?

A school's philosophy as defined here involves three levels:

Level I	Specific practices (what Seymour Sarason calls programmatic and behavioral regularities [21])
Level II	Theory (learning theory, developmental psychology, etc.) concerned with "how to" accomplish educational goals. Practices are ways of getting something done--based on a conscious or unconscious theory.

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Level III — Basic philosophy and theology: focus on ends and goals, e.g. what is a Christian? In Appendix B four models of the Catholic of today are outlined.

The identification of a school's philosophy must involve some probing of all three levels. At all three levels, alternatives must be reckoned with (i.e. alternative practices, alternative theories, and alternative goals).

For the purposes of this project some eight alternative approaches were formulated. These alternative approaches are in several instances not opposed to one another, but complementary. A school may be involved with several approaches, with one or maybe two clearly predominating. On the other hand, in some cases emphasis on one approach (e.g. Pastoral) would preclude any corresponding emphasis on another (e.g. Personalist).

The eight approaches are briefly described below:

Pastoral Approach

The purpose of the school is to prepare loyal, fully informed Catholics, guided by the authority of the Church which teaches the truth and law of God as the guide to a well ordered life. Emphasis is on respect for the Truth of the Catholic tradition.

Personalist Approach

The purpose of the school is to develop inquiring and concerned young persons who are confronted with the option of belonging to the community of Christian believers tomorrow. Emphasis is on free choice for each one in developing his or her own personal and religious stance.

Community of Faith Approach

The purpose of the school is to provide students and parents with the experience of Christian community at worship, work, and play as an introduction to a complete life style which takes its meaning and thrust from Christian community life. Emphasis is on sharing and group association.

Christian Action Approach

The purpose of the school is to develop in students a concern, based on initial experiences, for the Christian charge to bring Christ to the world--especially to the social order now fraught with injustice. Emphasis is on mission to service and problem solving.

Academic-Advantage Approach

The purpose of the school is to provide students with an orderly learning environment and a seriousness about academic achievement not available to them in nearby schools. Emphasis is on order and quiet as the setting for study.

Affective Growth Approach

The purpose of the school is to aid students in developing a strong, positive sense of self-regard by providing a continually friendly, supportive environment characterized by understanding, gentleness, and sensitivity to feelings. Emphasis is on respect for the person and personal feelings of each student.

Academic-Progressive Approach

The purpose of the school is to aid students by utilizing the latest new approaches in education which seek to develop more effective learning styles. Emphasis is on innovation in organization, content and method.

Community School Approach

The purpose of the school is to provide an educational setting that involves a special degree of parent/school interaction and involvement. Emphasis is on family education in a school based program.

In January, 1973, parents, students, and faculty members in three elementary and three secondary Catholic schools in the Washington, D.C. area responded to a pre-test questionnaire dealing with the philosophy of their schools. Most of the items were related to the eight alternative approaches described above. Obvious limitations in this first draft questionnaire and the smallness of the sample group prevent any conclusive observations as to the validity or adequacy of the eight approaches as formulated here. The field test questionnaire itself is presented in Appendix C. Appendix D reports on the classroom practices section (Part IV) of the questionnaire.

The Community of Faith Model

The field testing did reveal in the thinking of one group of Washington, D.C. area parents and teachers a clear consciousness of a model Catholic school, a "community of faith school," which model seemed to walk right out of the pages of the U.S. Bishops' November, 1972, Pastoral Message on Education. These people seemed to grasp in a practical way the charge laid down in the pastoral which stated that "building and living community must be prime, explicit goals of the contemporary Catholic school." [22] This community of faith model seemed to link together elements from all of the above approaches with the exception of the Pastoral and the Academic-Advantage approaches.

The field test questionnaire probed all three levels: basic beliefs and values, educational views and theories, and actual and recommended school practices (IS/SHOULD). At the level of belief, two items were associated with the community of faith orientation. The first was drawn from a provocative aritcle by Father James Burtchaell. After noting even Christian man's

propensity to fashion a God after man's own image and likeness, Burtchaell asserted that:

> Jesus provides a new image and a new likeness which suggests a more worthy God, more awesome yet not fearful. Jesus gives the deepest of all meanings to the slogan "Like father, like son." . . . Jesus is the most gracious of men, more gracious indeed than just a man can be. He conveys that his father in fact has no wrath. The surprise that Jesus reveals to man is that God is not two things at once, but that he has a single, unyielding attitude towards men, that he loves them, no matter what they do. The statement that God loves sinners contains within it the remarkable repudiation of most of men's religious beliefs, which really do not accept that God loves sinners, but insists that one must stop sinning in order to be accepted by God. [23]

The questionnaire item read simply, "(Agree:) Jesus revealed to us a God who loves all of us, no matter what we do." These parents and teachers did not agree with the statement that, "While it is helpful for Christians to get together, the Christian life is chiefly a matter between the individual and his Maker." Rugged individualism and privatism in one's personal life were also rejected. (Disagree: "The most important qualities of a real man are determination and driving ambition." and "We should be concerned with our own private welfare and stop trying to help others by butting into their private lives.") As in the Lutheran study, these individualistic positions were associated with an emphasis on Church authority (Agree: "I am greatly disturbed when lay people question the decisions of the Bishops and priests.") and a resistance to change in the Church (Agree: "The goals of the Church can be better reached by traditional methods than by new approaches.").

In education, the community of faith orientation emphasizes a less authoritarian and less competitive approach. While not rejecting all semblence of order, proponents of the community of faith would avoid the traditionally heavy emphasis on rule governed behavior and discipline which in the past was the hallmark of many Catholic schools. Reflecting Henri Nouwen's call for "redemptive" as opposed to "violent or competitive" [24] teaching, the community of faith emphasis entails a de-emphasis on competition in favor of an approach in which students work together and at times learn from and teach one another. (Agree: "In many situations, students learn more from teaching other students than from sitting and listening the teacher.") Students are to be viewed less as objects of direction and control and more as self-directing participants in the learning process. They are to meet with faculty about the curriculum, cooperate in planning liturgies, etc. According to the community of faith model, the Catholic school should be known for "providing a student-centered program (i.e. students planning for themselves)." It should also have a reputation for "developing interest in and eagerness for learning" as well as for "teaching students

to think for themselves." One section of the field test questionnaire probed for characteristics which should distinguish a given Catholic school from other schools. In addition to the above, the community of faith orientation stressed "the developing of Christian attitudes toward social prob'ems (war, poverty, race)" as a distinguishing note. (Interestingly enough, emphasis on a strong athletic program seemed to be associated with a distinctive emphasis on Church authority.)

This model school's emphasis on social concerns is translated into practical steps. "Students are expected to take part in neighborhood service projects, e.g. helping an elderly neighbor, tutoring a younger student, etc." "Faculty members are expected to visit the home of a student who has been sick for more than two weeks." "The principal personally encourages faculty members to be active in local politics and in neighborhood associations." "Groups of parents and teachers meet periodically in small group discussions about religious, moral, and social questions."

The Bishops' pastoral calls for Catholic schools to be true communities of faith within which "teachers and pupils experience together what it means to live a life of prayer, personal responsibility and freedom reflective of Gospel values." [25] In keeping with this call, the religious life of the model school has a rich variety. "Most students have an opportunity to participate in a variety of prayer experiences including silent prayer, spontaneous prayer, biblical prayer, etc." Ecumenical services are held in the school at least once each year. Several times each year, the faculty gets together for a day of renewal and prayer; the faculty also occasionally have their own small group liturgy. The entire faculty, lay and religious, serve as the nucleus of the faith community. Because of this, the selection of faculty members involves more than academic considerations. "Before any Catholic school teacher is hired, the principal and the prospective teacher have a lengthy discussion about religious issues related to education." "All new teachers must attend a special orientation program (one day or more) introducing them to the rationale of a Catholic school."

In this model school, interaction between the faculty and the adult community is extensive. In addition to the small group discussions cited above, "several of the faculty take part in the local adult education programs, e.g. as active participants, discussion leaders, resource persons, etc."; "this school makes a special effort (programs, small group sessions, etc.) to improve parent-student and family relationships."; "after school hours, the school building turns into a youth/adult community center (learning programs, crafts, meetings, recreation, etc.)." Within the school itself, "administrators and teachers spend a considerable amount of staff time (at least 6-10 hours) each year formulating the special goals of this school." Also, "some faculty members meet at least monthly with others in their subject areas to develop curricular programs."

Academically, the model school seeks a reputation for providing "quality education" conceived in terms of student participation in learning

described above. Flexibility within the classroom, an emphasis on individualized assignments, and student access to media centers on an individual need basis were some of the practices that were associated with this model school concept. The availability of special programs for both below and above average students again reflects the school's focus on individual student needs.

With this community of faith approach to the Catholic school, all is not sweetness and light. The same field test that revealed this community of faith orientation among parents and teachers (and among the few students contacted) also brought to the surface some problems facing those who would attempt the community of faith model of a Catholic school. We are not there yet! By and large, the community of faith concept is still on the drawing boards. In the rough aggregate, while 75% of the respondents favored community of faith practices taken one by one, only 45% saw them going on at present. (In reference to this discrepancy, the pastoral's use of "is" when it means "should," an ecclesiastical mannerism, is at times confusing.)

One of the requirements in the community of faith approach is that the entire faculty, including lay and religious teachers, must become a "religious community." (This term, long pre-empted by religious orders, is used here in a more comprehensive sense.) There is some evidence to suggest that while some teaching sisters readily accept the community of faith concept, they apply it only to their own religious community in the convent. On the other hand, there is also some evidence that a number, albeit a small number, of lay teachers are not interested in the community of faith if it involves all sorts of additional activities (groups meetings, discussions, liturgies, days of renewal, etc.). A number of lay teachers did not accept the suggestion that "before any Catholic school teacher is hired, the principal and the prospective teacher have a lengthy discussion about religious issues related to education." Younger lay teachers (under 31) revealed some evidences of alienation from the Church. They tended to deemphasize the school's role in "developing a loyalty to the Church and her teachings." They also tended to hold the view that "an interested adult (average ability) could learn more about the faith in a month (using evenings and free time) than the average Catholic school student learns in eight years in a private school."

Definitely there is some interest from among the parents of Catholic school students in this new model of a Catholic school. However, lacking more extensive research, one cannot say how much of a demand there really is for this model, as opposed to the demand for the Catholic school which stresses discipline, academic competition, and individual achievement. Thus, a thorough discussion of the school's philosophy must necessarily involve some consultation with the parents.

Steps in the Self Study Project

An earlier account of this project in TODAY'S CATHOLIC TEACHER [26] described a rather elaborate process involving a computer analysis of the

school self study profile. The results of the pre-test suggest that a more simplified, less time consuming, and less costly process would serve the same purpose. This simplified process would also make provisions for valuable local modifications to the self study materials. The field test study did reveal areas where discussion and the reconciliation of differing viewpoints need to take place. The study also revealed discrepancies between what schools were doing and what people thought the schools should do. Based on the theorizing described earlier as well as the findings of this field test study, a Catholic School Self Study Booklet has been devised. (See Appendix E) Permission to reproduce this booklet is given by the NCEA to any Catholic school on the conditions that the school 1) acknowledge the use of this booklet by letter to the NCEA Research Department, and 2) forward to the NCEA Research Department a copy of any local modifications made in the self study booklet and a copy of the statement of philosophy that eventually is drafted following the use of this booklet. The careful observance of these conditions will enable the NCEA Research Department to periodically update and improve this booklet.

The Self Study Booklet has been designed for use in an organized project. The flow chart shown below outlines the steps involved in the project of developing a school philosophy. The appointment of a project coordinator is a necessary first step. The appointment of the faculty and board committees will expedite the cooperation between these two larger groups without involving unwieldy numbers. The faculty is the core group for the project. In fact, the entire process can be limited to the faculty alone. However, the extensive involvement called for in the flow chart is strongly recommended. (A group of "CCD parents" might also be involved in these discussions for perhaps a different perspective on the school's philosophy.)

FLOW CHART: Developing an Effective Catholic School Philosophy

Steps in Process	Persons Involved	Timetable
1. Decision to undertake the project and the appointment of Project Coordinator	Faculty (entire) Board of Education (entire) or Board of Advisors, Board of Trustees, etc.	1st week
2. Scheduling of subsequent meetings, and procuring self study materials	Project Coordinator with Principal and Board Chairman	Same
3. Appointment of special Faculty Committee and Board Committee	Project Coordinator with Principal and Board Chairman	2nd week
4. Modification of Self Study Booklet for local use	Project Coordinator with Faculty and Board Committees	3rd week

5.	Duplication and distribution of Self Study Booklet	Project Coordinator	Same
6.	Initial Faculty discussions*	Faculty (entire) and Board Committee	4-5th weeks
7.	Faculty-Student discussions*	Faculty Committee and Student Panel	Same
8.	Faculty-Board discussions*	Faculty Committee and Board (entire)	Same
9.	Faculty-Parent Group discussions*	Faculty Committee with select panel of parents or at a PTA or Home-School meeting	6th week
10.	Draft of School Philosophy	Board and Faculty Committees (reviewed by Faculty and Board)	7th week
11.	Published Statement of School's Philosophy	Board (entire) and Faculty (entire)	Same

*as many as needed

The timetable indicates the minimum time needed. The discussion might well run into several sessions. In the discussions that lead up to the drafting of the statement, a working consensus among all parties involved should be sought as the goal. Such a consensus will at least give a clear direction to the school's program. Unanimous agreements might prove to be quite rare. In these matters, no position is ultimately final. A school's philosophy is a living statement--realized in ongoing thought and action.

In drafting the statement (Step 10) changes in program, policy, or practices implied in the statement should be clearly described. A schedule for their implementation should be included. This statement should deal with all three levels mentioned earlier: basic goals, working theories, and specific practices. It must be a down-to-earth, practical statement. One of the chief benefits of this approach is to make it clear that a school's philosophy is a matter of both thought and practice. (The approach taken in this project centers on goals and practices instead of goals and outcomes. By using process indicators instead of product measures, this approach avoids running headlong into the barrier created by the long-standing lack of any satisfactory measures of outcomes.)

FOOTNOTES

[1]Chester I. Barnard, THE FUNCTIONS OF THE EXECUTIVE, Cambridge: Harvard University Press, 1966, 82.

[2]Father Ernest Bartell, C.S.C., "Good News and Bad for Catholic Schools," AMERICA, Vol. 126, No. 13 (April 1, 1972), 343-345.

[3]Louis R. Gary and K. C. Cole, "The Politics of Aid--and a Proposal for Reform," SATURDAY REVIEW OF EDUCATION, Vol. LV, No. 30 (July 22, 1972), 31-33.

[4]Dr. Otto F. Kraushaar, AMERICAN NONPUBLIC SCHOOLS, Baltimore: The John Hopkins University Press, 1972, 179.

[5]Mary Perkins Ryan, WE'RE ALL IN THIS TOGETHER, New York: Holt, Rinehart and Winston, 1972, 1-25.

[6]Dr. George Elford, "The Problems in the Grand Design: Pluralism in the Church," PLANNING FOR CATHOLIC EDUCATION, Washington, D.C.: NCEA Papers, Series II, No. 2 (Fall, 1972), 29-35.

[7]PROFESSIONAL APPROACHES FOR CHRISTIAN EDUCATORS, Winona, Minnesota: St. Mary's College Press, Fall, 1972.

[8]Gregory Baum, MAN BECOMING, New York: Herder and Herder, 1970, 7.

[9]Ibid., 20.

[10]Father Andrew M. Greeley, "State of the Question," AMERICA, Vol. 126, No. 25 (June 24, 1972), 654.

[11]Kraushaar, op. cit., 274.

[12]Ibid., 282.

[13]Ryan, op. cit., 67.

[14]Gilbert K. Chesterton, ORTHODOXY, Garden City, New York: Doubleday Image, 1958, 55.

[15]Ibid.

[16]Father Andrew M. Greeley, "The State of the Priesthood," N.C.R. DOCUMENTATION (Supplement to the National Catholic Reporter), February 18, 1972, 7.

[17]Elford, op. cit.

[18]PACE, op. cit.

[19]Kraushaar, op. cit., 179.

[20]Barnard, op. cit., 231.

[21]Seymour Sarason, THE CULTURE OF THE SCHOOL AND THE PROBLEM OF CHANGE, Boston: Allyn and Bacon, Inc., 1971.

[22]National Conference of Catholic Bishops, TO TEACH AS JESUS DID, Washington, D.C.: United States Catholic Conference, November, 1972, 30.

[23]Father James T. Burtchaell, C.S.C., "The Purpose of Church," COMMONWEAL, Vol. XCLL, No. 18 (September 4, 1970), 438.

[24]Henri Nouwen, CREATIVE MINISTRY, New York: Doubleday, 1971, 2-20.

[25]TO TEACH AS JESUS DID, op. cit.

[26]Dr. George Elford, "Developing Your Own School Philosophy," TODAY'S CATHOLIC TEACHER, Vol. 6, No. 4 (January, 1973), 26-28.

Appendix A: NCEA Survey of Catholic School Practices, Elementary and High School Questionnaires

Elementary School Version
Survey of Catholic School Practices

Directions: Please use only a Number 2 or any soft lead pencil to indicate your answer. DO NOT use a pen of any kind, as the machines which will tabulate the answers cannot count any marks except those made with a soft lead pencil. Do not make stray marks on the response sheet, since they may be counted as intended responses. Make your intended marks clear and firm, and try to fill the response position completely, without smudging the mark or letting it extend beyond the lines. Should you find it necessary to change an answer you have already marked, erase the first mark completely and then enter your changed response. You are asked to indicate whether or not the following factual statements actually describe or apply to your school in this present school year. The survey is concerned only with what is actually taking place. Blacken spaces on your answer sheet according to the following key for items #1 to 86.

(A) If your answer is: Yes, this statement is true for this school year.

(B) If your answer is: No, this statement is not true for this school year.

(C) If your answer is: Not Sure.

1. In most classrooms, religion is taught at an assigned time in the curriculum each day or several times a week.
2. Crucifixes and/or religious pictures are displayed in all or most of the classrooms.
3. In some grades, religion classes are held at various times; they are not a regular part of the daily schedule.
4. There usually is at least one ecumenical service held at our school every year.
5. Students in the middle grades are expected to be able to name in order the Ten Commandments.
6. At stated times in the school day, the students in all or most of the classrooms recite one or other formal prayers.
7. At the appropriate grade levels, students learn the official position of the Church on social matters such as justice, education, marriage, abortion and war.
8. In several of the grades students participate as a group in Stations of the Cross during Lent or in rosary devotion in October or May.
9. All or almost all of the students go to Mass as a group at least twice a week.
10. Some students cooperate in planning occasional liturgies.
11. The parish clergy at times work with students in planning special group liturgies.
12. All of the students are prepared for the Sacrament of Confirmation as a group.
13. The Our Father, Hail Mary, Glory Be to the Father, and the Apostles Creed, are formally taught in the primary grades.
14. Students in the upper grades may choose not to attend religious services even when their class attends as a group.

15. Religious interested in teaching in the school submit applications to the administrator.
16. Lay faculty has a teacher's room solely for their use.
17. Most of the teachers, both lay and religious, eat lunch together.
18. All teachers, both lay and religious, share one teacher's room.
19. Religious eat lunch in a separate area, e.g. either in the convent or in a room designated for that purpose.
20. One criteria for the selection of lay faculty is the person's commitment to the Church and to parish life.
21. The principal has the final say in the selection of all new faculty members both lay and religious.
22. The religious community can at times appoint religious faculty members without necessarily consulting with the principal.
23. Priests who teach religion in the school have some specialized training in religious education.
24. One or more of the parish clergy teach religion in the school at least once per week.
25. The parish clergy meet at least several times a year with teachers to plan the program of religious education,
26. Homeroom teachers, as a rule, serve as religion teachers.
27. Sisters always wear the complete religious garb while at the school.
28. Most students are regularly exposed to a variety of prayer experiences including silent prayer, spontaneous prayer, biblical prayer, etc.
29. Written punishment tasks involving religious and moral themes are a common penalty for the violation of school rules.
30. Students in some grades are expected to have their own neighborhood service projects, e.g. helping an elderly neighbor, tutoring a younger student, etc.
31. Faculty members are expected to visit the home of a student who has been sick for more than two weeks.
32. Teachers are not encouraged to give their views or to provoke discussion about local or national controversies, e.g. Lt. Calley murder trial, public school busing, etc.
33. Groups of parents and teachers meet periodically in small group discussions about religious, moral, and social questions.
34. Parents and faculty members occasionally join together in "small group" liturgies.
35. All or almost all of the students in the school are required to attend the daily school Mass.
36. Teacher workshops (one or more) on religious education for all teachers are held every year at this school or at a nearby school.
37. The faculty gets together at least once or twice a year for a day of renewal and prayer.
38. The faculty have their own "small group" liturgies at least three or four times a year.

39. Several of the faculty take part in the local adult education programs, e.g. as active participants, discussion leaders, resource persons, etc.

40. The principal personally encourages faculty members to be active in local politics and in neighborhood associations.

41. The principal personally encourages faculty members to take part in peace marches and similar demonstrations.

42. Most teachers assign religion grades as much on the evidence of religious practice as on student performance in classroom religious tests at least in the upper grades.

43. Parents decide when their children are prepared to make their First Communion.

44. Most religion classes are planned and taught by teachers who are practically speaking, full-time religion teachers.

45. Before any teacher is hired, the principal and the prospective teacher have a lengthy discussion about religious issues related to education.

46. By the end of the second grade year, all or almost all of the school children have received their First Communion.

47. Children here are expected to make their first confession before their First Communion.

48. For sex or personality growth education, the Rochester materials or the Becoming a Person materials are used at appropriate grade levels as a part of the normal school curriculum.

49. All new teachers must attend a special orientation program (one day or more) introducing them to the rationale of a Catholic school.

50. Administrators and teachers spend a considerable amount of staff time (at least 6-10 hours) each year formulating the special goals of this school.

51. Religion, English, and Social Studies teachers (and possibly others) plan and teach a unit together at least several times a year.

52. In small group liturgies involving faculty and perhaps some students, a few "reasonable" liberties are taken with the existing rules from time to time, e.g. Communion in the hand, no vestments, different Mass texts, etc.

53. It was the pastor's decision that determined the selection of the religion text presently used in the school.

54. One or two, if not more, of the school staff are involved with the Pentecostal movement.

55. Direct and pointed criticism of Church leaders voiced by teachers in the classroom can be grounds for a reprimand.

56. At this school, the policy is to avoid hiring any ex-religious (even those who belong to a community other than the one staffing this school).

57. Among the religion textbooks used in our school are the Daughters of St. Paul series or the Baltimore Catechism.

58. Among the religion textbooks used in our school are texts published by Sadlier, Benziger, or the Paulist Press.

59. The school offers special programs using tutors for slow learners.

60. Special courses or programs designed exclusively for above-average students are available.

61. In some instances, students grade and evaluate their own work.
62. Within most class groups, each child or small groups of children are given individualized assignments as a matter of daily practice.
63. The students desks are arranged in rows in most of the classrooms.
64. Student desks are movable in most of the classrooms.
65. In several classrooms, individual children have access to a media center on an individual need basis.
66. Some teachers are expected to submit lesson plans periodically to the administrator.
67. Some faculty members meet at least monthly with others in their grade levels, or subject areas, to develop curriculum programs.
68. Most of the topics for faculty meetings are determined by a faculty committee or the faculty as a whole.
69. Parents who do not meet tuition payments are asked to withdraw their children from school.
70. Most of the textbooks used for basically similar subjects are on the state approved list of texts.
71. The faculty here is unusually cheerful and friendly; they enjoy getting together.
72. At certain grade levels, black studies' materials are used as a part of the normal school social studies curriculum.
73. Some student representatives meet regularly with faculty to determine the selection of topics in the curriculum.
74. The Pledge of Allegiance is recited daily in most classrooms.
75. The students enter school according to grade/class groups.
76. The students are free to talk between classes.
77. The students come into school in orderly lines.
78. Classes take a lavatory "period", i.e. a select time in the school day.
79. Students' representatives meet at least several times a year with a faculty committee or the principal to review student behavior codes.
80. A faculty member censors student publications to avoid improprieties or undue criticism of the school.
81. Parents have the deciding voice in determining dress codes, wearing apparel, or hair length of students.
82. Students at times take part in faculty meetings or meet with faculty committees.
83. Most of the students are expected to eat their lunch in comparative silence.
84. Corporal punishment is at times used but only in certain clearly specified circumstances.
85. From time to time, students who show by their behavior and general attitude that they do not belong in a Catholic school are asked to transfer to the public schools.
86. Student dress is governed by very specific dress codes which require school uniforms for some or all students.

Directions: The following multiple choice questions (items 87 to 107) ask for background information about your school and the parish (or parishes) it serves. Please blacken the appropriate numbers on the answer sheet for each of these items.

87. Total school enrollment this year is:
A) 1-97; B) 100-299; C) 300-499; D) 500-699; E) 700 or more.

88. Type of School:
A) Parochial; B) Interparochial or Consolidated; C) Private.

89. Location of School:
A) Urban but not Inner City; B) Inner City; C) Suburban; D) Small City (less than 50,000 but more than 20,000) E) Town or Rural.

90. Location of School:

A) Eastern U.S.A.; B) Midwest; C) South; D) Southwest; E) West.

91. Family income of majority of parents whose children attend this school (based on estimate by principal):
A) under $5,000; B) $5,000-$9,999; C) $10,000-$14,999; D) $15,000-$24,999; E) $25,000 and above.

92. The principal at this school is:
A) A religious; B) A lay man; C) A lay woman.

93. The lay teachers constitute what percent of the total full time staff?
A) 0%; B) 1% to 35%; C) 36% to 65%; D) 65% to 99%; E) 100%.

94. Of the full time teaching staff, what percent hold at least a B.A. or equivalent degree?
A) 0%; B) 1% to 35%; C) 36% to 65%; D) 65% to 99%; E) 100%.

95. What percent of the student body belong to any one of the following ethnic minority groups: American Indian, American Negro, Oriental American, or Spanish-Surnamed?
A) 0% to 3%; B) 4% to 20%; C) 21% to 79%; D) 80% to 97%; E) 98% to 100%.

96. How many full time professional staff members belong to a religious denomination other than the Roman (or Uniate) Catholic Church:
A) 0; B) 1-2; C) 3-5; D) 6-9; E) more than 10.

97. How many full time professional staff members do not have, or have not made known, any religious affiliation?
A) 0; B) 1-2; C) 3-5; D) 6-9; E) more than 10.

98. How many full time professional staff members belong to any of the above ethnic minority groups (listed in #95)?
A) 0; B) 1-2; C) 3-5; D) 6-9; E) more than 10.

99. Does your school have a PTA, a Home School Association, or the equivalent?
A) Yes; B) No.

100. At a regular meeting of the PTA, or Home School Association, the average attendance is approximately (based on the principal's estimate):
A) 1-50; B) 51-100; C) 101-250; D) 251-400; E) more than 400.

101. Is this school operated by a local Catholic board of education or school board to which the principal reports periodically?
A) Yes; B) No; C) Not Sure (e.g. there is a board but its function is not clear).

102. To what extent are these school facilities used for programs in adult education on religious, moral, or social themes (apart from programs at PTA or home school meetings)?
A) Never; B) Seldom (once or twice a year); C) Occasionally (4or 5 times a year; D) Frequently (at least once a month).

103. To what extent are the facilities and equipment of the school used for CCD or out of school religious education programs?
A) Not at all; B) Use is made of classrooms only; C) Both classrooms and audio-visual equipment/materials are used.

104. How many of the full time school professional staff teach CCD classes on a regular basis?
A) 0; B) 1-2; C) 3-5; D) 6-9; E) more than 10.

105. In the adjacent parish, is there something in the order of a "Guitar Mass" that is usually available to the students on Sundays throughout the year?
A) Yes; B) No; C) Not Sure.

106. Does the adjacent parish employ a full time Director of Religious Education?
A) Yes; B) No; C) Not Sure.

107. What member of the school staff completed this survey questionnaire?
A) The Principal; B) Assistant Principal; C) Teacher; D) Other.

Thank you for taking the time to complete this questionnaire.

Please return the answer sheet only to:

NCEA, Research Department
One Dupont Circle, Suite 350
Washington, D.C. 20036

A return envelope has been enclosed for this purpose. Again, our thanks for your cooperation.

NCEA Survey of Catholic School Practices

High School Version

Directions: Please use only a Number 2 or any soft lead pencil to indicate your answer. DO NOT use a pen of any kind, as the machines which will tabulate the answers cannot count any marks except those made with a soft lead pencil. Do not make stray marks on the response sheet, since they may be counted as intended responses. Make your intended marks clear and firm, and try to fill the response position completely, without smudging the mark or letting it extend beyond the lines. Should you find it necessary to change an answer you have already marked, erase the first mark completely and then enter your changed response. You are asked to indicate whether or not the following factual statements actually describe or apply to your school in this present school year. The survey is concerned only with what is actually taking place. Blacken spaces on your answer sheet according to the following key for items #1 to 86.

(A) If your answer is: Yes, this statement is true for this school year.

(B) If your answer is: No, this statement is not true for this school year.

(C) If your answer is: Not Sure.

1. In most classrooms, religion is taught at an assigned time in the curriculum each day or several times a week.
2. Crucifixes and/or religious pictures are displayed in all or most of the classrooms.
3. All Catholic students are required to take a religion course every semester.
4. There usually is at least one ecumenical service held at our school every year.
5. In the junior and senior year (at least), students are free to choose between several course offerings in religion.
6. At stated times in the school day, the students in all or most of the classrooms recite one or other formal prayers.
7. In the appropriate religion courses, students are presented with the official position of the Church on social matters such as justice, education, marriage, abortion and war.
8. Even though they are not required to take a religion course every semester, students must take at least six courses (semesters) in religion in their four year program.
9. All or almost all of the students go to Mass as a group at least once a week.
10. Some students cooperate in planning occasional liturgies.
11. Priests at times work with students in planning special group liturgies.
12. On the school staff, one or more full time lay teachers have religion as their major teaching area.
13. Most of the religion classes are taught by priests.
14. Students may choose not to attend religious services even when their class attends as a group.

15. Religious interested in teaching in the school submit applications to the administrator.

16. Lay faculty has a teachers' room solely for their use.

17. Most of the teachers, both lay and religious, eat lunch together.

18. All teachers, both lay and religious share one or more common teachers' rooms or lounges.

19. Religious eat lunch in a separate area, e.g. either in the convent or in a room designated for that purpose.

20. One criteria for the selection of lay faculty is the person's commitment to the Church and to parish life.

21. The principal has the final say in the selection of all new faculty members both lay and religious.

22. The religious community can at times appoint religious faculty members without necessarily consulting with the principal.

23. Priests who teach religion in the school have some specialized training in religious education.

24. One or more of the parish clergy teach religion or counsel students in the school at least once per week.

25. Religion grades, if they are even assigned at all, are not included in the student's general average.

26. Homeroom teachers, as a rule, serve as religion teachers.

27. Religious always wear the complete religious garb while at the school.

28. Most students have an opportunity to participate in a variety of prayer experiences including silent prayer, spontaneous prayer, biblical prayer, etc.

29. Students who have become involved in pregnancies and/or "early" marriages are not eligible to return to the school as full time day students.

30. Students are expected to take part in neighborhood service projects, e.g. helping an elderly neighbor, tutoring a younger student, etc.

31. Faculty members are expected to visit the home of a student who has been sick for more than two weeks.

32. Teachers are not encouraged to give their views or to provoke discussion about local or national controversies, e.g. the Berrigans, the Vietnam War, public school busing, etc.

33. Groups of parents and teachers meet periodically in small group discussions about religious, moral, and social questions.

34. Parents and faculty members occasionally join together in "small group" liturgies.

35. The lay faculty must comply with certain norms or regulations concerning dress and personal appearance.

36. Teacher workshops (one or more) on religious education for all teachers are held every year at this school or at a nearby school.

37. The faculty gets together at least once or twice a year for a day of renewal and prayer.

38. The faculty have their own "small group" liturgies at least three or four times a year.

39. Several of the faculty take part in the local adult education programs, e.g., as active participants, discussion leaders, resource persons, etc.

40. The principal personally encourages faculty members to be active in local politics and in neighborhood associations.

41. The principal personally encourages faculty members to take part in peace marches and similar demonstrations.

42. School officials clearly agree that whether the students do or do not receive the Sacraments is not the responsibility of the school.

43. As a part of the school program, Mass and confession are readily available to the students at least once a week.

44. Most religion classes are planned and taught by teachers who are, practically, speaking, full-time religion teachers.

45. Before any teacher is hired, the principal and the prospective teacher have a lengthy discussion about religious issues related to education.

46. All Catholic students are required to take part in a retreat once a year.

47. At least one retreat is required of all Catholic students during their junior or senior year.

48. Students are strongly encouraged under school auspices to take part in TECH, Encounter, Christian Awareness or other such programs.

49. All new teachers must attend a special orientation program (one day or more) introducing them to the rationale of a Catholic school.

50. Administrators and teachers spend a considerable amount of staff time (at least 6-10 hours) each year formulating the special goals of this school.

51. Religion, English, and Social Studies teachers (and possibly others) plan and teach a unit together at least several times a year.

52. In small group liturgies involving faculty and perhaps some students, a few "reasonable" liberties are taken with the existing rules from time to time, e.g. Communion in the hand, no vestments, different Mass texts, etc.

53. The selection of the religion texts presently used in the school was determined at the diocesan level.

54. One or two, if not more, of the school staff are involved with the Pentecostal movement.

55. Direct and pointed criticism of Church leaders voiced by a teacher in the classroom can be grounds for a reprimand to the teacher.

56. At this school, the policy is to avoid hiring any ex-religious (even those who belong to a community other than the one staffing this school).

57. It is an accepted fact that some faculty member encourage students to take part in peace demonstrations and similar activist activities.

58. Lay and religious faculty members socialize together at homes or other places off the school premises several times (at least 2-3 times) a year.

59. The school offers special programs for slow learners.

60. Special courses or programs designed exclusively for above-average students are available.

61. Students with free periods can themselves choose between several study options (resource centers, study halls, etc.)

62. Students with free periods can themselves choose between study options and socializing options (cafeteria, student lounge).

63. The religious education program has its own special area, room, or resource center.

64. Speakers, films, and other promotional activities concerned with priestly or religious vocations are scheduled in advance of the school year.

65. There are specified places for student smoking on the school grounds.

66. Student possession of alcholic beverages on the school grounds can be grounds for serious disciplinary action.

67. Some faculty members meet at least monthly with others in their subject areas to develop curricular programs.

68. Most of the topics for faculty meetings are determined by a faculty committee or the faculty as a whole.

69. Parents who do not meet tuition payments are asked to withdraw their children from school.

70. The school has adopted a clear written statement on student rights which includes provisions for "due process" and grievance procedures.

71. At times, administrators inspect a student's locker without informing the student in advance.

72. Black studies or Hispanic American materials are used as a part of the normal school social studies curriculum.

73. Some student representatives meet regularly with faculty to discuss the curriculum.

74. The Pledge of Allegiance is recited daily in most classrooms.

75. Through the school, an interested student can be placed in volunteer service work in the community.

76. School officials accept the presence of one or more underground student newspapers as a matter of course.

77. Students who have been identified as users (not sellers) of drugs or marijuana are subject to serious disciplinary action.

78. The school has a special program of assistance for those students who have become involved with drug use in any form.

79. Student's representatives meet at least several times a year with a faculty committee or the principal to review student behavior codes.

80. A faculty member censors student publications to avoid improprieties or undue criticism of the school.

81. Parents have the deciding voice in determining dress codes, wearing apparel, or hair length of students.

82. Students at times take part in faculty meetings or meet with faculty committees.

83. One or more of the following groups are active in the school (meeting regularly, carrying on activities, etc.): YCS, Legion of Mary, Sodality, CSMC.

84. Corporal punishment is at times used but only in certain clearly specified circumstances.

85. From time to time, students who show by their behavior and general attitude that they do not belong in a Catholic school are asked to transfer to the public schools.

86. Student dress is governed by very specific dress codes.

Directions: The following multiple choice questions (items 87 to 107 ask for background information about your school and the parish (or parishes) it serves. Please blacken the appropriate numbers on the answer sheet for each of these items.

87. Total school enrollment this year is:
A) 199; B) 200-399; C) 400-699; D) 700-999; E) 1000 or more

88. Type of School:
A) Parochial; B) Interparochial or Diocesan; C) Private

89. Location of School:
A) Urban but not Inner City; B) Inner City; C) Suburban; D) Small City (less than 50,000 but more than 20,000) E) Town or Rural

90. Location of School (in which regional accrediting area):
A) New England; B) Middle States; C) Southern; D) North Central; E) West or Far West

91. Family income of majority of parents whose children attend this school (based on estimate by principal):
A) under $5,000; B) $5,000-$9,999; C) $10,000-$14,999; D) $15,000-$24,999; E) $25,000 and above

92. The principal at this school is:
A) A lay man; B) A lay woman; C) A priest; D) A sister; E) A brother

93. The lay teachers constitute what percent of the total full time staff?
A) 0%; B) 1% to 35%; C) 36% to 65%; D) 65% to 99%; E) 100%

94. Excluding the lay teachers, the majority of the full time staff members are:
A) Diocesan priests; B) Religious Priests; C) Brothers; D) Sisters

95. In terms of its student body, the school is:
A) Coeducational; B) Coinstitutional; C) All girls; D) All boys

96. What percent of the student body belong to any one of the following ethnic minority groups: American Indian, American Negro, Oriental American, or Spanish-Surnamed?
A) 0% to 3%; B) 4% to 20%; C) 21% to 79%; D) 80% to 97%; E) 98% to 100%

97. How many full time professional staff members belong to a religious denomination other than the Roman (or Uniate) Catholic Church:
A) 0; B) 1-2; C) 3-5; D) 6-9; E) more than 10

98. How many full time professional staff members do not have or have not made known, any religious affiliation?
A) 0; B) 1-2; C) 3-5; D) 6-9; E) more than 10

99. How many full time professional staff members belong to any of the above ethnic minority groups (listed in #96)?
A) 0; B) 1-2; C) 3-5; D) 6-9; E) more than 10

100. Does your school have a PTA, a Home School Association, or the equivalent?
A) Yes; B) No

101. At a regular meeting of the PTA, or Home School Association, the average attendance is approximately (based on the principal's estimate):
A) 1-50; B) 51-100; C) 101-250; D) 251-400; E) more than 400

102. Is this school operated by a local Catholic board of education or school board to which the principal reports periodically?
A) Yes; B) No; C) Not Sure (e.g. there is a board but its function is not clear)

103. To what extent are these school facilities used for programs in adult education on religious, moral, or social themes (apart from programs at PTA or home school meetings)?
A) Never; B) Seldom (once or twice a year); C) Occasionally (4 or 5 times a year; D) Frequently (at least once a month).

104. To what extent are the facilities and equipment of the school used for CCD or out of school religious education programs?
A) Not at all; B) Use is made of classrooms only; C) Both classrooms and audio-visual equipment/materials are used.

105. How often are parents and other adults offered special programs designed to serve as "backgrounding" for the high school religion program?
A) Not al all; B) One, two or three evenings, or times, a year; C) Four or five evenings, or times, a year; D) More than five evenings, or times, a year

106) What is the age of the school principal?
A) Under 30; B) 30-39; C) 40-49; D) 50-59; E) 60 or over

107) What member of the school staff completed this survey questionnaire?
A) The Principal; B) Assistant Principal; C) Teacher; D) Other.

Thank you for taking the time to complete this questionnaire.

Please return the answer sheet only to:

NCEA, Research Department
One Dupont Circle, Suite 350
Washington, D.C. 20036

A return envelope has been enclosed for this purpose. Again, our thanks for your cooperation.

Appendix B: Four Conceptual Models of the Catholic of Today*

Model A_1 - The Traditional Catholic

The Church is a divine-human society established by God for the salvation of all mankind. Her mission is (a) to bring all into her fold; (b) to watch over and nourish (teach, govern, sanctify) all within her fold. The chief means of the grace necessary for salvation are the sacraments entrusted to the church by Christ through which He himself works. The principal work of the hurch, the ministry of word and sacraments, is the responsibility of the hierarchy, established by Christ with St. Peter. The nature and structure of the hurch has been clearly defined by its own history and its official statements. Individual churchmen may be sinful but the church with the structure that Jesus instituted is holy and indefectible and necessarily achieves its purpose.

Who belongs? All those who were baptized as Catholic belong to the one true church. If they have rejected the Holy Father or their faith, they would be considered lapsed Catholics. When others (baptized and believing Protestants) have been described in some documents as belonging to the hurch, this must be understood in a compromising gesture, included in deference to certain liberals.

What does the church do? The church has an internal mission - to teach, govern, and sanctify her present members and an external mission - to draw others into the true fold by missionary effort. Works of mercy such as leprosariums, hospitals, orphanages, etc., as examples of a Christian charity serve to both sanctify members and to draw others to the church. In all her institutions, religious orders, etc., the hurch must remind all men that it is not this world that counts - but the life to come.

Mass and Prayer The worship of God is an obligation in justice binding on all men - especially on Christians who recognize their duty. By following the laws and admonitions of the hurch in regard to worship, parayer and particular devotion, the Catholic draws closer to God and gains merits for himself and others.

Moral Obligation The Catholic is called on to live his faith in his personal moral life especially by the fulfillment of his religious duties. The frequent reception of the sacraments would be the most reliable indication of genuine Catholicity.

Instruction The education of Catholics should begin in the earliest years. While these younger children cannot fully comprehend the meaning of all the terms and concepts, they will remember and look back to them later in life. Catholic education should provide the individual with a deep faith and loyalty to the carrying out the hurch's educational mission. These schools offer not only Christian doctrine but the discipline and order that are the groundwork

*Reprinted from NCEA Papers, Series II, No. 2, "The Problems in the Grand Design: Pluralism in the Church."

Change While the church should modernize in business practices, in her essential work she never changes. In a madly changing world, the church should be the source of order, security, and the guardian of traditional values.

Model A_2 - The Vatican II Catholic

The church is a divine-human society established by God for the salvation of all mankind. Her mission is (a) to bring all into her fold; (b) to watch over and nourish (teach, govern, sanctify) all within her fold. The chief means of the grace necessary for salvation are the sacraments entrusted to the church by Christ through which He Himself works. The principal work of the church, the ministry of word and sacraments, is the responsibility of the hierachy, established by Christ with St. Peter. The nature and structure of the church has been clearly defined by its own history and its official statements. However, the church has at times developed non-essential practices which served their purpose well in one age but have become outmoded and must be changed.

Who belongs? All those who were baptized as Catholics and still profess to be such, belong to the church. Our separated brothers, Protestant Christians, can be said to belong in some real but limited sense, which can serve on special occasions in clearly approved circumstances as the basis for inter-faith worship and even inter-communion.

What does the church do? The church strives to lead all men to salvation through faith and charity. Her mission of salvation to her members is threefold, to teach, govern, and to sanctify. In addition to her missionary efforts to draw others to the church, the church must work for peace and social justice between and within nations. The statements of the Holy Father and the bishops are outstanding examples of this effort and concern.

Worship While worship is a duty every Christian owes to his maker, it should also be the kind of experience that helps him grow in understanding and appreication of his faith. It should be "meaningful". Many of the devotions of the past need to be replaced by newer forms - e.g. "bible services".. While the Mass should change from time to time, the present forms approved by Pope Paul represent certainly all the change needed now.

Witness While one witnesses to his faith by individual observance of moral laws made clear by the church and especially by charity, at least some Catholics should from time to time become involved in some way with the social needs and ills of the community in which they live. This would exemplify the church's concern for these matters.

Word Religious education is the chief educational thrust of the hurch. However, parochial schools remain them most proven way of carrying out this imperative. CCD programs should be expanded and better staffed. All programs should be progressive in their methods. The ancient truths must be taught in newer more up-to-date ways. The content is not the problem today; the problem is finding a workable method.

Change The church must continue to update herself in style and manner. While the basic roles and structures are given, these roles should be carried out

with less pomp and show. Church authority, while basically the same, should be exercised in a more subdued and low-keyed manner.

Model B - The Reform Catholic

The church is the efficacious sign of the redemption of the world, which is constituted by the assembling of the followers of Jesus. This assembly exists not for itself nor for the salvation of its members (who could find salvation by other paths individually) but for the salvation of the world, because it puts its members in the service of the salvation of the world. The church in its celebration and way of life makes socially visible the hidden working of grace by discerning and searching out what is for the salvation of mankind in the secular world and its affairs.

Who belongs? Those who were baptized in the Christian tradition and have ratified this commitment by an active adult choice belong to the church. This choice implies a willingness to be responsible for the mission of the church.

What does the church do? Individual salvation is not a crucial issue. The Church creates small communities of believers who are committed to service and personal growth. Thses Christian communities are to be signs of Christian love and grace, which abounds both within and outside of the formal church. They celebrate and communicate the "Good News" that salvation is a free gift for every man.

Worship Worship is identified with celebration - a human need - which is preceded by an awareness and appreciation of that which is celebrated - in this case - the all embracing love of God - who loves all men regardless - and freely offers "salvation" to all who would accept it. The focus of worship is to express and reinforce this awareness and appreciation in a celebrating community. The forms this worship takes should be compatible with the Gospel tradition since it is the Gospel that is being celebrated. It should avoid unnecessary rigidity in ritual worship.

Witness The character of the good news should be reflected in the spirit which characterizes the lives of this community, with emphasis on gracious charity; along with a concern for social and political justice and progress, in keeping with the prophetic tradition. This concern usually would not be exercised under Catholic auspices.

Word Education programs would primarily focus on the adolescent and adult levels, with children being introduced into religious thinking by observing the lives and concerns of their parents and perhaps older brothers and sisters. No pressure would be exerted to compel attendance at religious functions at any age level. Clearly, participation in the church would be offered not as a necessity for salvation of some kind but as an opportunity to live a fuller life with a deeper sense of meaning and purpose. The hurch would meet growth needs only, not security needs. Formal school programs would be quite limited in number reaching mostly adolescent and college age students.

Change As it is required by basic Christian concepts and principles in an evolving world, the church anticipates in the near future the maximum amount of change in fostering the reign of God among men, preserving always the basic

continuity of the Roman Catholic tradition.

Model C - The Free Catholic

The church is the impossible dream. As fast as it structures itself it must also dismantle its own structures, because it is precisely not any establishment but the protest against all power structures and establishments of history in the name of the reign of God that is to come. Its task is human community open to the universal and open to the transcendent. The church assembles to try to be the true brotherhood of mankind, and must constantly acknowledge how far it is from this goal, and move on again.

Who belongs? Membership is a matter of willingness to actively participate with some acceptance of common beliefs and values based on the Christian Gospel. Entrance into these communities is by personal commitment.

What does the church do? Operating in a non-institutional manner, these small Christian communities work on projects and Christian experiences called for in the immediate circumstances. Operating in a loosely structured form, these communities operate, with full respect for and with dependence on the Christian Tradition, not as an anti-church, but as a group concerned with exploring better forms of Christian living. Christians who find themselves in these groups are aware of the inevitable schism between these spontaneous communities and the structured, traditional hurch, which continues its historic forms. In a sense, these groups both need and stand at odds with the traditional church.

Worship Holding the purpose of worship to be the celebration of commonly held values, and insights, for the enrichment of the community, worship would take on whatever forms would be appropriate with the circumstances, drawing mostly from the entire tradition of all Christian churches.

Witness These groups would primarily be committed to some service of the community that made demands on all of the members. This common effort would both realize and reinforce the members commitment to the social imperative of the Gospel.

Word Education would come chiefly through involvement/participation in witness and worship. Younger children would be offered mostly programs that enrich their human perspective - value education of sorts. Adolescents and adults would be involved in discussions, etc. - where religious themes flow naturally from social questions at hand.

Change These groups are totally open to change. In fact, an important concern is that they not become institutionalized in any permanent form; they intend to serve as a much needed, highly flexible "wing" in the Church.

Appendix C: Field Test Questionnaire

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION PROJECT UNIQUENESS: THE PHILOSOPHY OF THE CATHOLIC SCHOOL

FIELD TEST QUESTIONNAIRE

What a school is "all about"--its operating philosophy--is more a matter of action than words. What goes on in the school and the thinking behind it reveal the philosophy of any school. This questionnaire is designed to help teachers, parents, board members, and students to launch a thorough and down-to-earth probe into what their school is "all about"--and what is should be "all about." This survey is part of a field test conducted by the National Catholic Educational Association. Your school will receive a complete report of the results, which should provoke some interesting discussions about your school.

You are asked to give a few minutes of your time to complete the following survey form using the enclosed answer sheet. We need to hear from you within the next few days. Please follow carefully the directions on the answer sheet as well as the directions given below.

Please be assured that your replies will be machine tabulated in a manner that provides complete anonymity. Leave blank the place for your name on the answer sheet. For those receiving this questionnaire by mail, please mail your completed answer sheet via the enclosed return envelope to: NCEA, Research Department, Suite 350, Washington, D.C. 20036. Thank you for your interest, cooperation and prompt reply.

Part I: Basic Viewpoints

Directions: Items 1-39 represent points of view about religious, social, and educational questions. Please indicate your reaction to these statements by blackening the spaces on the answer sheet according to the following code.

(A) Strongly agree
(B) Agree
(C) Undecided
(D) Disagree
(E) Strongly disagree

1. In schools and religious communities, things go better if decisions are left to those in authority without a lot of discussion and debate.
2. While a few students can learn to accept and seek responsibility, the average student prefers to be directed and avoids responsibility.
3. Jesus revealed to us a God who loves all of us, no matter what we do.
4. The meaning of man is found only in love.
5. While it is helpful for Christians to get together, the Christian life is chiefly a matter between the individual and his Maker.
6. Education is important chiefly because it leads to increased earning power, better careers, and a more esteemed position in the local community.
7. I think of God primarily as the Supreme Being, immutable, all-powerful, and the Creator of the Universe.
8. Faith means essentially belief in the doctrines of the Catholic Church.
9. A Christian should look first to the salvation of his soul; then he should be concerned about helping others.
10. For me, God is found principally in my relationships with people.
11. The essence of all religion is authority and obedience.
12. Priests, brothers and sisters have a greater call to holiness and good works than do Christian lay people.
13. There are times when a person has to put his personal conscience above the Church's teaching.
14. I am greatly disturbed when lay people question the decisions of the Bishops and priests.
15. The most important qualities of a real man are determination and driving ambition.
16. We should be concerned with our own private welfare and stop trying to help others by butting into their private lives.
17. Most people who live in poverty could do something about it if they really wanted to.
18. The best way to improve world conditions is for each man to concentrate on taking care of his own personal and family responsibilities.
19. By nature students have a need to be controlled, directed, and occasionally threatened with punishment so they will work at school tasks.
20. Creativity, imagination, and ingenuity are rare gifts; they are to be found in only a select few students.
21. Attendance at Mass as a part of the daily school schedule is one of the best ways of developing in students a love for the Mass.
22. The most important period for formal religious instruction is between the ages of six and twelve.
23. Grades (A,B,C,etc.) are a necessary element in school learning. Students need them to know how well they are doing and where they stand in the class.
24. Because competition is based on something innate in all of us, it represents the most effective path to achievement and excellence.
25. There is in the American way of life a very definite and superior set of traits and habits that should be learned by every student.

Please proceed to item 26 on page 2.

(A) Strongly agree
(B) Agree
(C) Undecided
(D) Disagree
(E) Strongly disagree

26. While occasionally permissible, expressions of feelings for the most part demonstrate weakness.
27. The good child is the modest child; children should not be reminded again and again about their good qualities and talents.
28. Failure in classroom control results chiefly from weakness on the teacher's part in enforcing consistent observances of the rules.
29. Students should be encouraged to be independent and stand on their own feet; they should not be encouraged to depend on their neighbor.
30. In many situations, children learn more from teaching other children than from sitting and listening to the teacher.
31. The best way to motivate a student to behave in a satisfactory way is for the teacher to unfailingly call attention to any misbehavior.
32. Failure in classroom control results chiefly from poor teacher planning of the work to be done.
33. Women who want to remove the word obey from the marriage service don't understand what it means to be a wife.
34. Our student days are the time for learning; after that, it's a matter of applying what we know.
35. Every age in life produces a new set of learning needs.
36. Schools should be a place apart, not exposed to the pressures, problems and conflicts of the local community.
37. An interested adult (average ability) could learn more about the faith in a month (using evenings and free time) than the average Catholic school student learns in eight years in a private school.
38. One learns what it means to be an adult Catholic more by watching other adult Catholics (in the family, neighborhood, etc.) than by being taught in a Catholic school.
39. The goals of the Church can be better reached by traditional methods than by new approaches.

Part II: School Practices -- Actual and Preferred

Directions: Items 40-143 present a series of statements describing school practices. Concerning each practice, you are asked two questions, IS? (Is this statement true for your school this year?) and SHOULD? (Should this statement be true for your school? Is this something that should be going on now?). It is anticipated that those less involved in the school (parents and board members) will need to respond "not sure" for some items about what IS; everyone presumably has views on what SHOULD be! Please be careful to mark both the IS and the SHOULD response for each statement.

You are answering this questionnaire in reference to a particular school. As noted below, please omit those questions which do not apply. Items 108-125 apply only to grade schools. Items 126-145 apply only to high schools. After skipping items, please make certain you are starting again with the appropriate item number on the answer sheet.

Please respond to both the IS and the SHOULD questions with the following code.

Is this true for your school now?
Should this be true for your school now?

(A) Definitely yes
(B) Probably yes
(C) Not sure
(D) Probably not
(E) Definitely not

40-41.	In most classrooms, religion is taught at an assigned time in the curriculum each day or several times a week.	40. IS? 41. SHOULD?
42-43.	Some students cooperate in planning occasional liturgies.	42. IS? 43. SHOULD?
44-45.	Religious always wear the complete religious garb while teaching in a Catholic school.	44. IS? 45. SHOULD?
46-47.	Catholic school students are free to choose not to attend religious services even when their class attends as a group.	46. IS? 47. SHOULD?
48-49.	Most students have an opportunity to participate in a variety of prayer experiences including silent prayer, spontaneous prayer, biblical prayer, etc.	48. IS? 49. SHOULD?
50-51.	There is at least one ecumenical service held in every Catholic school every year.	50. IS? 51. SHOULD?
52-53.	Faculty members are expected to visit the home of a student who has been sick for more than two weeks.	52. IS? 53. SHOULD?
54-55.	Students are expected to take part in neighborhood service projects, e.g. helping an elderly neighbor, tutoring a younger student, etc.	54. IS? 55. SHOULD?
56-57.	Catholic school teachers are not to be encouraged to give their views on or to provoke discussion about local or national controversies, e.g. the Berrigans, the Vietnam War, public school busing, etc.	56. IS? 57. SHOULD?

Please proceed to item 58-59 on page 3.

Is this true for your school now?

Should this be true for your school now?

(A) Definitely yes
(B) Probably yes
(C) Not sure
(D) Probably not
(E) Definitely not

58-59.	The principal personally encourages faculty members to be active in local politics and in neighborhood associations.	58. IS? 59. SHOULD?
60-61.	Groups of parents and teachers meet periodically in small groups discussions about religious, moral, and social questions.	60. IS? 61. SHOULD?
62-63.	The faculty gets together at least once or twice a year for a day of renewal and prayer.	62. IS? 63. SHOULD?
64-65.	The faculty have their own "small group" liturgies at least three or four times a year.	64. IS? 65. SHOULD?
66-67.	Several of the faculty take part in the local adult education programs, e.g. as active participants, discussion leaders, resource persons, etc.	66. IS? 67. SHOULD?
68-69.	Before any Catholic school teacher is hired, the principal and the prospective teacher have a lengthy discussion about religious issues related to education.	68. IS? 69. SHOULD?
70-71.	One or two, if not more, of the school staff are involved with the Pentecostal movement.	70. IS? 71. SHOULD?
72-73.	All new teachers must attend a special orientation program (one day or more) introducing them to the rationale of a Catholic school.	72. IS? 73. SHOULD?
74-75.	Administrators and teachers spend a considerable amount of staff time (at least 6-10 hours) each year formulating the special goals of this school.	74. IS? 75. SHOULD?
76-77.	Lay and religious faculty members socialize together at homes or other places off the school premises several times (at least 2-3 times) a year.	76. IS? 77. SHOULD?
78-79.	One criteria for the selection of lay faculty is the person's commitment to the Church and parish life.	78. IS? 79. SHOULD?
80-81.	Most of the topics for faculty meetings are determined by a faculty committee or the faculty as a whole.	80. IS? 81. SHOULD?
82-83.	The school offers special programs for slow learners.	82. IS? 83. SHOULD?
84-85.	Special courses or programs designed exclusively for above-average students are available.	84. IS? 85. SHOULD?
86-87.	Through the school, an interested student can be placed in volunteer service work in the community.	86. IS? 87. SHOULD?
88-89.	Students at times take part in faculty meetings or meet with faculty committees.	88. IS? 89. SHOULD?
90-91.	The students are free to talk between classes in grade school.	90. IS? 91. SHOULD?
92-93.	This school makes a special effort (programs, small group sessions, etc.) to improve parent-student and family relationships.	92. IS? 93. SHOULD?
94-95.	Some student representatives in Catholic schools meet regularly with faculty to discuss the curriculum.	94. IS? 95. SHOULD?
96-97.	Some faculty members meet at least monthly with others in their subject areas to develop curricular programs.	96. IS? 97. SHOULD?
98-99.	Parents who have suggestions or complaints about the school are always well received.	98. IS? 99. SHOULD?
100-101.	The school each year provides evening programs for adults dealing with religious, moral, and social questions.	100. IS? 101. SHOULD?
102-103.	The school each year provides evening programs for adults dealing with parent-family issues, consumer affairs, self-development, etc.	102. IS? 103. SHOULD?
104-105.	The school staff each year surveys the adults to determine programs in which they would be interested.	104. IS? 105. SHOULD?
106-107.	After school hours, the school building turns into a youth/adult community center (learning programs, crafts, meetings, recreation, etc.).	106. IS? 107. SHOULD?

Items 108-125 apply only to grade schools. High school respondents please proceed to item 126.

108-109.	Students in the middle grades are expected to be able to name in order the Ten Commandments.	108. IS? 109. SHOULD?
110-111.	Children here are expected to make their first confession before their First Communion.	110. IS? 111. SHOULD?
112-113.	The students enter grade school in orderly lines.	112. IS? 113. SHOULD?
114-115.	Parents decide when their children are prepared to make their First Communion.	114. IS? 115. SHOULD?
116-117.	For sex or personality growth education, the Rochester materials or the Becoming a Person materials are used at appropriate grade levels as a part of the normal school curriculum.	116. IS? 117. SHOULD?

Please proceed to item 118-119 on page 4.

Is this true for your school now?

Should this be true for your school now?

(A) Definitely yes
(B) Probably yes
(C) Not sure
(D) Probably not
(E) Definitely not

118-119.	Within most class groups, each child or small groups of children are given individualized assignments as a matter of daily practice.	118. IS? 119. SHOULD?
120-121.	Student desks are movable in most of the grade school classrooms.	120. IS? 121. SHOULD?
122-123.	In several classrooms, individual children have access to a media center on an individual need basis.	122. IS? 123. SHOULD?
124-125.	All or almost all of the students in the school are required to attend the daily grade school Mass.	124. IS? 125. SHOULD?

Items 126-143 apply only to high schools. Grade school respondents please proceed to Part III.

126-127.	All Catholic high school students are required to take a religion course every semester.	126. IS? 127. SHOULD?
128-129.	At least one retreat is required of all Catholic high school students during their junior or senior year.	128. IS? 129. SHOULD?
130-131.	Direct and pointed criticism of Church leaders voiced by a teacher in a Catholic high school in the classroom is grounds for a reprimand to the teacher.	130. IS? 131. SHOULD?
132-133.	The religious education program has its own special area, room or resource center.	132. IS? 133. SHOULD?
134-135.	The school has adopted a clear written statement on student rights which includes provisions for "due process" and grievance procedures.	134. IS? 135. SHOULD?
136-137.	Students with free periods can themselves choose between several study options (resource centers, study halls, etc.).	136. IS? 137. SHOULD?
138-139.	Students with free periods can themselves choose between study options and socializing options (cafeteria, student lounge).	138. IS? 139. SHOULD?
140-141.	In the junior and senior year (at least), students are free to choose between several course offerings in religion.	140. IS? 141. SHOULD?
142-143.	Whether the students do or do not receive the Sacraments is not the responsibility of the Catholic high school.	142. IS? 143. SHOULD?

Part III: Some Distinguishing Features

Directions: Items 144-167 describe certain features which might well distinguish your school from other local schools. Please rate the following matters in terms of their importance from (A) Very Important to (E) Not Important.

(A) Very Important	(B) Important	(C) Of Some Importance	(D) Of Little Importance	(E) Of No Importance

How important is it that your school be recognized or known for the following:

144. providing quality education
145. teaching young people to obey rules and follow a schedule
146. developing interest in and eagerness for learning
147. developing creativity and imagination
148. teaching students to think for themselves
149. the teaching of self discipline
150. leading young people to formulate career goals
151. its strong athletic program
152. preparing a student for college
153. preparing a student for a job
154. an outstanding program in music and art
155. discipline (school rules-comprehensive and carefully enforced)
156. developing personal freedom and responsibility
157. developing a sensitivity to the problems and views of minority groups
158. developing Christian attitudes toward social problems (war, poverty, race)
159. developing a loyalty to the Church and her teachings
160. providing a student centered program (students planning for themselves)
161. developing respect for persons and property
162. a limited emphasis on the usual school subjects; school subjects reflect student interests

Please proceed to item 163 on page 5.

	(A) Very Important	(B) Important	(C) Of Some Importance	(D) Of Little Importance	(E) Of No Importance

163. a religious education program--emphasis on teaching Catholic doctrine

164. a religious education program--emphasis on students examining their own values and formulating personal religious stance

165. a faculty made up largely of religious (over 50%)

166. being very different from other Catholic schools

167. being very different from local public schools

Part IV: Classroom Practices

Directions: Items 168-216 deal with current practices within the school with a focus on the classroom. These items are for students and faculty only; parents and board members should proceed to item 219 in Part V.

About each of the following statements, please indicate whether or not it is true in terms of the general practices at this school this year. Students should consider these statements as applying to most teachers and students and not solely to their present teachers. Likewise, teachers should apply the statements to the general practices at the school and not simply to themselves. The response code is as follows:

In terms of the general practices at your school this year, is this statement true?

(A) Yes (B) No (C) Not sure

168. In class discussions, very seldom do students ask questions of other students.

169. Teachers almost always follow their planned lesson; they very seldom like to "get off the subject."

170. If a student asks a lot of questions, he or she is not considered a good student.

171. Most of the teachers in the school use films, tapes, overhead projectors, etc. very often (at least four or five times a week).

172. Teachers usually assign written homework every night or at least three or four times a week.

173. Some teachers give homework assignments that are really different, e.g. talking to certain people, watching certain TV shows, asking parents certain questions, etc.

174. Newspapers and magazines are used a lot in some classes.

175. In some classes, civic leaders, minority group leaders, or some such persons from the community visit the class at least every month or so.

176. Sometimes teachers make up prayers with the class instead of using the traditional prayers.

177. Teachers here have a better sense of humor than most adults I know.

178. Most teachers will at some time or other tell their class how they feel about their own life, what makes them happy or sad.

179. If a teacher sees a good movie or does something interesting over a weekend, she (he) will usually tell the class about it.

180. Students at this school are not especially friendly.

181. To do all right at this school, you have to belong to the "right group".

182. It is not wise to answer questions in class unless you're sure of the answer; it can be very embarrassing.

183. The one sure way to be important at school is to play on the school's football or basketball teams.

184. Students seem to borrow a lot from one another and share things.

185. Teachers don't mind helping students after school; all the student needs to do is ask.

186. If a teacher makes a mistake, he or she usually doesn't let on that it was a mistake.

187. In most classes, the class goes out to visit government buildings, libraries, museums, interesting neighborhoods, etc. at least two or three times a year.

188. A student who flunks several times will usually transfer to another school.

189. The principal (or assistant principal) visits most classrooms at least once every month.

190. Pupils are involved in selecting many of their own school tasks or projects.

191. Students have some say in planning class projects, field trips, etc.

192. The teachers are expected to be in control at all times and maintain quiet in the classroom.

193. With some kinds of activity the classroom gets a bit noisy but no one seems to be concerned about it.

194. Students in many of the classes spend large amounts of time discussing things.

195. Before starting something new, teachers usually give the students some sort of test to find out what each student already knows or already can do.

196. There is usually one group at the school that is involved with some new or experimental program.

Please proceed to item 197 on page 6.

In terms of the general practices at your school this year, is this statement true?

(A) Yes (B) No (C) Not sure

197. Students very seldom visit faculty members at homes or in the faculty residence.

198. Some students spend assigned school time teaching other students.

199. A student's teacher and his (her) parents sit down together and talk at least twice a year.

200. The principal (or assistant principal) and each teacher sit down and talk together at least once a month.

201. The principal and the teachers usually have some new ideas about education that they are discussing.

202. This school is organized into teaching teams.

203. Each teacher is involved in decisions on the use of time, space, and material for staff and students.

204. Each teacher has regular opportunities to discuss students with other teachers who know them.

205. Each teacher involves each pupil in assessing his own achievement.

206. Each teacher has a voice in determining the school's policies.

207. The teacher usually makes certain that all the material in the textbook is taken in class.

Items 208-216 apply only to grade schools. High school respondents please proceed to Part V.

208. In all or most of the classes, the teacher determines the seating arrangement.

209. Most of the teachers seem to know about students' birthdays, hobbies, or special events in their families.

210. With some teachers, it is better not to "kid around" on the playground or between classes.

211. Students at times bring their hobbies to school and explain them to the class.

212. Teachers every so often will give a student (especially in the lower grades) a hug.

213. Several classes here comprise pupils who would normally be in more than one grade level.

214. Most of the time during the class day, various groups of students work at different things (some do math, some reading, etc.); very seldom does the whole class study the same thing at the same time.

215. In most of the classes, students spend almost all of their time either doing work at their desks (reading, doing assignments) or listening to and following the teacher's explanation of the lesson.

216. Teachers usually sit behind the class during Mass just in case someone doesn't behave.

Part V: Background Information

Directions: The following items provide important background information about yourself. For each question, blacken the appropriate space on the answer sheet.

217. What is your relationship to the school?
(A) Student (B) Principal (C) Faculty member (D) Member of board or Ed. Comm. (E) Parent

218. What is your present status?
(A) Laywoman (B) Layman (C) Sister (D) Brother (E) Priest

219. What is your age?
(A) Under 31 (B) 31-40 (C) 41-50 (D) 51-64 (E) Over 64

220. (Students only) What is your present grade level?
(A) Junior High (B) Freshman (C) Sophomore (D) Junior (E) Senior

221. As schools go, how would you rate this school?
(A) Excellent (B) Above average (C) Average (D) Below average (E) Poor

222. (Lay adults only) Check the figure that comes closest to your total annual income.
(A) Under $5,000 (B) $5,000-$8,999 (C) $9,000-$11,999 (D) $12,000-$20,000 (E) Over $20,000

223. (Lay adults only) Which of the following best describes the highest level of education which you have completed after high school? Mark only one item.
(A) Some college, junior college, technical or business school (B) College graduate (C) Masters degree
(D) Doctoral degree (E) None of the above

224. What is your present religious affiliation?
(A) Catholic (B) Protestant (C) Jewish (D) Other (E) No affiliation

225. Which of the following best describes the extent of your education in Catholic schools? If none, leave blank.
(A) Some or all elementary school in Catholic schools (B) Some or all elementary and high school in Catholic schools (C) Some or all elementary, high school, and college in Catholic schools (D) Some or all elementary and college in Catholic schools (E) None of the above (high school only, college only, etc.)

THANK YOU FOR COMPLETING THIS QUESTIONNAIRE. IF YOU HAVE RECEIVED THIS BY MAIL, PLEASE MAIL THE COMPLETED ANSWER SHEET TO THE NCEA RESEARCH DEPARTMENT, SUITE 350, ONE DUPONT CIRCLE, WASHINGTON, D.C., 20036.

Appendix D: Catholic School Classroom Practices, Washington, D.C. Area Sample Group, Student Response, 1973

Item		Elementary N=158 Yes	Elementary N=158 No*	Secondary N=183 Yes	Secondary N=183 No*
168.	In class discussions, very seldom do students ask questions of other students.	47%	43%	32%	57%
169.	Teachers almost always follow their planned lessons; they very seldom like to "get off the subject."	49	36	43	48
170.	If a student asks a lot of questions, he or she is not considered a good student.	9	78	14	75
171.	Most of the teachers in the school use films, tapes, overhead projectors, etc. very often (at least four or five times a week).	21	68	20	73
172.	Teachers usually assign written homework every night or at least three or four times a week.	87	9	80	16
173.	Some teachers give homework assignments that are really different, e.g. talking to certain people, watching certain TV shows, asking parents certain questions, etc.	64	27	54	37
174.	Newspapers and magazines are used a lot in some classes.	36	53	43	48
175.	In some classes, civic leaders, minority group leaders, or some such persons from the community visit the class at least every month or so.	18	73	17	72
176.	Sometimes teachers make up prayers with the class instead of using the traditional prayers.	34	60	81	13
177.	Teachers here have a better sense of humor than most adults I know.	27	59	36	48
178.	Most teachers will at some time or other tell their class how they feel about their own life, what makes them happy or sad.	37	51	57	30
179.	If a teachers sees a good movie or does something interesting over a weekend, she (he) will usually tell the class about it.	49	37	60	27
180.	Students at this school are not especially friendly.	11	79	12	83
181.	To do all right at this school, you have to belong to the "right group."	20	68	29	63
182.	It is not wise to answer questions in class unless you're sure of the answer; it can be very embarrassing.	27	65	26	67

*remainder not sure

Item		Elementary N=158 Yes	Elementary N=158 No	Secondary N=183 Yes	Secondary N=183 No
183.	The one sure way to be important at school is to play on the school's football or basketball teams.	12%	85%	36%	57%
184.	Students seem to borrow a lot from one another and share things.	82	11	85	7
185.	Teachers don't mind helping students after school; all the student needs to do is ask.	80	13	77	15
186.	If a teacher makes a mistake, he or she usually doesn't let on that it was a mistake.	23	66	32	60
187.	In most classes, the class goes out to visit government buildings, libraries, museums, interesting neighborhoods, etc. at least two or three times a year.	56	33	27	66
188.	A student who flunks several times will usually transfer to another school.	30	25	65	15
189.	The principal (or assistant principal) visits most classrooms at least once every month.	64	29	40	52
190.	Pupils are involved in selecting many of their own school tasks or projects.	34	54	60	30
191.	Students have some say in planning class projects, field trips, etc.	72	22	73	17
192.	The teachers are expected to be in control at all times and maintain quiet in the classrooms.	66	30	64	25
193.	With some kinds of activity the classroom gets a bit noisy but no one seems to be concerned about it.	48	47	50	42
194.	Students in many of the classes spend large amounts of time discussing things.	51	38	61	27
195.	Before starting something new, teachers usually give the students some sort of test to find out what each student already knows or already can do.	43	50	45	42
196.	There is suually one group at the school that is involved with some new or experimental program.	34	53	43	37
197.	Students very seldom visit faculty members at home or in the faculty residence.	61	22	61	21
198.	Some students spend assigned school time teaching other students.	35	54	63	20
199.	A student's teacher and his (her) parents sit down together and talk at least twice a year.	53	28	28	50
200.	The principal (or assistant principal) and each teacher sit down and talk together at least once a month.	64	8	28	16
201.	The principal and the teachers usually have some new ideas about education that they are discussing.	42	24	53	17

Item		Elementary N=158 Yes	Elementary N=158 No	Secondary N=183 Yes	Secondary N=183 No
202.	This school is organized into teaching teams.	15%	62%	22%	43%
203.	Each teacher is involved in decisions on the use of time, space, and material for staff and students.	55	16	55	10
204.	Each teacher has regular opportunities to discuss students with other teachers who know them.	55	13	50	17
205.	Each teacher involves each pupil in assessing his own achievement.	45	37	43	37
206.	Each teacher has a voice in determining the school's policies.	31	19	34	25
207.	The teacher usually makes certain that all the material in the textbook is taken in class.	41	45	27	56
208.	In all or most of the classes, the teacher determines the seating arrangement.	72	26		
209.	Most of the teachers seem to know about students' birthdays, hobbies, or special events in their families.	17	69		
210.	With some teachers, it is better not to "kid around" on the playground or between classes.	68	29		
211.	Students at times bring their hobbies to school and explain them to the class.	35	57		
212.	Teachers every so often will give a student (especially in the lower grades) a hug.	28	46		
213.	Several classes here comprise pupils who would normally be in more than one grade level.	35	24		
214.	Most of the time during the class day, various groups of students work at different things (some do math, some reading, etc.); very seldom does the whole class study the same thing at the same time.	35	57		
215.	In most of the classes, students spend almost all of their time either doing work at their desks (reading, doing assignments) or listening to and following the teacher's explanation of the lesson.	76	19		
216.	Teachers usually sit behind the class during Mass just in case someone doesn't behave.	86	12		

Appendix E: Catholic School Self Study Booklet

This self study booklet is taken from the NCEA Papers, Series II, No. 5, "The Catholic School in Theory and Practice." (These pages have been reproduced with the permission of the NCEA according to the conditions specified in Chapter 4.) This booklet has been designed to assist your faculty and board members, parents and students in discussing and drafting the philosophy of your school. Your school's philosophy is a matter of agreed upon beliefs, values, and theories; even more so, is it a matter of the actual practices that are identified with the school. For this reason, each section of this self study booklet deals with a) beliefs, values, and theories in the forms of some general questions followed by more specific discussion questions and b) sample practices.

The specific questions and sample practices do not cover all the important dimensions of your school's philosophy. As Step 4 in the Flow Chart (Chapter 4, p. 36) indicated, your self study committee should adapt this booklet to your own school by adding items when necessary. After a careful reading of the preceding four chapters and a perusal of the appendices, this committee is invited to add specific questions about beliefs, values, and theories and to add more sample practices for discussion. Your committee is also asked to add entire new sections to the self study booklet as they deem necessary. Such additional sections might deal with the following areas: School Climate (formality and informality, socializing, sharing, etc.), Management Styles (decision-making patterns, board, principal, teacher roles, etc.), School Parent Interaction (volunteers, conferences, parent organizations, etc.), Innovation and Individualization (flexibility in teaching strategies, independent study, etc.), and Special Programs (ethnic studies, ecological studies, peace studies, sex or personality growth education programs, etc.). These new sections should follow the same format, i.e. they should deal with general and specific questions and end up with sample practices.

The self study booklet that emerges from the work of this self study committee should be uniquely suited for the faculty, parent, and student discussions (Flow Chart Steps 6-9) that will then be conducted, culminating in the drafting and publication (Flow Chart Steps 10-11) of the statement of the philosophy of your school.

In these discussions, the booklet should be taken section by section as follows:

FIRST: Every member of the group should read the section's introduction and general questions.

SECOND: Each one should then mark down their answers on the specific questions and the sample practice items.

THIRD: The group should then compare and discuss their answers.

FOURTH: In down-to-earth language, the group should then draft a brief answer (3 or 4 sentences) to the general questions and identify sample practices that reflect their answer.

After completing all the sections in the self study booklet, including those added by your own committee, each group should identify the relationship between these sections and the unifying ideas or themes that draw them together into one coherent philosophy of Catholic education.

A school's philosophy should be finally expressed in a series of statements which say: "Because we hold certain beliefs and values, we are seeking to accomplish certain goals by means of certain approaches (theories) with the result that we are regularly doing certain things (practices)." One valuable, initial exercise might be an effort to recast the presently stated philosophy and goals, rules and practices of the school into a series of such statements.

Section One: Your View of the Adult Catholic of Tomorrow

Today's Catholic school student will be tomorrow's adult Catholic. What does it mean to be Catholic today? tomorrow? (See Models, Appendix B) What distinguishes a Catholic in terms of beliefs and values from non-believers? from other Christians? How important in the life of a Catholic is the authority of the Church? The freedom of the individual conscience? How does one's personal salvation relate to one's social concerns? Should the home and the school agree on these basic questions? What if they do not agree?

INITIAL SPECIFIC QUESTIONS	(Check One) Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1. I think of God primarily as the Supreme Being, immutable, all-powerful, and the Creator of the Universe.	___	___	___	___	___
2. For me, God is found principally in my relationships with people.	___	___	___	___	___
3. Priests, brothers and sisters have a greater call to holiness and good works than do Christian lay people.	___	___	___	___	___
4. There are times when a person has to put his personal conscience above the Church's teaching.	___	___	___	___	___
5. A Christian should look first to the salvation of his soul; then he should be concerned about helping others.	___	___	___	___	___
6. While it is helpful for Christians to get together, the Christian life is chiefly a matter between the individual and his Maker.	___	___	___	___	___
(Add other specific questions as needed)					
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___

Section One: Your View of the Adult Catholic of Tomorrow

INITIAL SAMPLE PRACTICES	Is this true for your school now?			Should this be true for your school?		
	Yes	No	Not Sure	Yes	No	Not Sure
1. Faculty members are expected to visit the home of a student who has been sick for more than two weeks.	—	—	—	—	—	—
2. Students are expected to take part in neighborhood service projects, e.g. helping an elderly neighbor, tutoring a younger student, etc.	—	—	—	—	—	—
3. The principal personally encourages faculty members to be active in local politics and in neighborhood associations.	—	—	—	—	—	—
4. There is at least one ecumenical service held in every Catholic school every year.	—	—	—	—	—	—
5. Pointed criticism of Church leaders voiced by a teacher in a Catholic school in the classroom is grounds for a reprimand to the teacher.	—	—	—	—	—	—
6. Students at times take the initiative in planning liturgies or other religious activities.	—	—	—	—	—	—
(Add other sample practices as needed)						
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—

Section Two: Your Theory of Religious Education

This section deals with your theory--with "how to do it" questions. What is the role of the school in religious education? instruction? formation? What role does the family play? What is the role of the faculty? as individuals? as a group? How important are their own religious views and practices? How free should the students be to accept or to ignore the religious dimension of the school? How can a "Catholic school" succeed or fail in religious education? Is "too much too soon" a barrier to effective religious education? (If it is, what is "too much" and when "too soon"?) How important are creedal statements and theological terms in religious education?

INITIAL SPECIFIC QUESTIONS	(Check One) Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1. Attendance at Mass as a part of the daily school schedule is one of the best ways of developing in students a love for the Mass.	___	___	___	___	___
2. The most important period for formal religious instruction is between the ages of six and twelve.	___	___	___	___	___
3. An interested adult (average ability) could learn more about the faith in a month (using evenings and free time) than the average Catholic student learns in eight years in a private school.	___	___	___	___	___
4. One learns what it means to be an adult Catholic more by watching other adult Catholics (in the family, neighborhood, etc.) than by being taught in a Catholic school.	___	___	___	___	___
5. It is not until just before puberty that the child begins to achieve a level of development which is appropriate to the introduction of moral and religious concepts.	___	___	___	___	___
6. The school's religious requirements and approach to religious instruction vary markedly from grade level to grade level.	___	___	___	___	___
7. Catholic schools should be known for developing a loyalty to the Church and her teachings.	___	___	___	___	___
8. The important thing in a church-related school is that students are encouraged to really examine what has meaning for them.	___	___	___	___	___
(Add specific questions as needed)					
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___

Section Two: Your Theory of Religious Education

INITIAL SAMPLE PRACTICES	Is this true for your school now?			Should this be true for your school?		
	Yes	No	Not Sure	Yes	No	Not Sure
1. Before any Catholic school teacher is hired, the principal and the prospective teacher have a lengthy discussion about religious issues related to education.	—	—	—	—	—	—
2. All new teachers must attend a special orientation program (one day or more) introducing them to the rationale of a Catholic school.	—	—	—	—	—	—
3. One criterion for the selection of lay faculty is the person's commitment to the Church and parish life.	—	—	—	—	—	—
4. Religion is taught at an assigned time in the curriculum each day or several times a week.	—	—	—	—	—	—
5. The faculty have their own "small group" liturgies at least three or four times a year.	—	—	—	—	—	—
6. Whether the students do or do not receive the Sacraments is the responsibility of the Catholic school.	—	—	—	—	—	—
(Add other sample practices as needed)						
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—

Section Three: The Role of the Student

This section deals with how the student is and should be viewed by the faculty and parents. How much freedom and responsibility can the student bear? How much direction and control does the student need? How much voice should the student have about the curriculum? about school rules? Should the school be known for its order and discipline--because it is a Catholic school? How free should the students be to express their convictions? to follow their own preferences and interests?

INITIAL SPECIFIC QUESTIONS	(Check One) Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1. While a few students can learn to accept and seek responsibility, the average student prefers to be directed and avoids responsibility.	___	___	___	___	___
2. By nature students have a need to be controlled, directed, and occasionally threatened with punishment so they will work at school tasks.	___	___	___	___	___
3. In schools, things go better if decisions are left to those in authority without a lot of discussion and debate.	___	___	___	___	___
4. Failure in classroom control results chiefly from weakness on the teacher's part in enforcing consistent observances of the rules.	___	___	___	___	___
5. Failure in classroom control results chiefly from poor teacher planning of the work to be done.	___	___	___	___	___
6. Catholic schools should be known for discipline and for teaching young people to obey rules and follow a schedule.	___	___	___	___	___
7. Catholic schools should be known for their student centeredness (students planning for themselves, students involved at every level of decision-making, etc.)	___	___	___	___	___
(Add other specific questions as needed)					
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___

Section Three: The Role of the Student

INITIAL SAMPLE PRACTICES	Is this true for your school now?			Should this be true for your school?		
	Yes	No	Not Sure	Yes	No	Not Sure
1. Students at times take part in faculty meetings or meet with faculty committees.	___	___	___	___	___	___
2. Some student representatives in Catholic schools meet regularly with faculty to discuss the curriculum.	___	___	___	___	___	___
3. The school has adopted a clear written statement on student rights which includes provisions for "due process" and grievance procedures.	___	___	___	___	___	___
4. The teachers are expected to be in control at all times and maintain quiet in the classroom.	___	___	___	___	___	___
5. With some kinds of activity the classroom gets a bit noisy but no one seems to be concerned about it.	___	___	___	___	___	___
6. The students are free to talk between classes in grade school.	___	___	___	___	___	___
7. The students in grade school enter in orderly lines.	___	___	___	___	___	___
(Add other sample practices as needed)						
	___	___	___	___	___	___
	___	___	___	___	___	___
	___	___	___	___	___	___
	___	___	___	___	___	___
	___	___	___	___	___	___
	___	___	___	___	___	___
	___	___	___	___	___	___
	___	___	___	___	___	___

Section Four: Your Theories about Learning and Teaching

This section deals with some selected questions about how students learn. Are some learning theories and teaching methods more compatible to a Catholic school's philosophy than others? How important is competition? a stress on individual achievement? How much of the curriculum should be pre-determined? How much should it vary according to student interests? Are the traditional approaches (self-contained classrooms, system wide curriculum, etc.) still the best? really outmoded?

INITIAL SPECIFIC QUESTIONS	(Check One) Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1. Because competition is based on something innate in all of us, it represents one of the most effective paths to achievement and excellence.	___	___	___	___	___
2. Grades (A,B, C, etc.) are a necessary element in school learning. Students need them to know how well they are doing and where they stand in the class.	___	___	___	___	___
3. In many situations, children learn more from teaching other children than from sitting and listening to the teacher.	___	___	___	___	___
4. Students should be encouraged to be independent and stand on their own feet; they should not be encouraged to depend on their neighbor.	___	___	___	___	___
5. The best way to improve world conditions is for each man to concentrate on taking care of his own personal and family responsibilities.	___	___	___	___	___
6. The good student is the modest student; students should not be reminded again and again about their good qualities and talents.	___	___	___	___	___
(Add other specific questions as needed)					
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___
	___	___	___	___	___

Section Four: Your Theories about Learning and Teaching

INITIAL SAMPLE PRACTICES	Is this true for your school now?			Should this be true for your school?		
	Yes	No	Not Sure	Yes	No	Not Sure
1. In class discussions, very seldom do students ask questions of other students.	—	—	—	—	—	—
2. Teachers almost always follow their planned lesson; they very seldom like to "get off the subject."	—	—	—	—	—	—
3. The teacher usually makes certain that all the material in the textbook is taken in class.	—	—	—	—	—	—
4. Within most class groups, each student or small groups of students are given individualized assignments as a matter of daily practice.	—	—	—	—	—	—
5. Junior high and high school students with free periods can themselves choose between several study options (resource centers, study halls, etc.).	—	—	—	—	—	—
6. Junior high and high school students with free periods can themselves choose between study options and socializing options (cafeteria, student lounge).	—	—	—	—	—	—
7. In most of the grade school classes, students spend almost all of their time either doing work at their desks (reading, doing assignments) or listening to and following the teacher's explanation of the lesson.	—	—	—	—	—	—
8. Several grade school classes here comprise pupils who would normally be in more than one grade.	—	—	—	—	—	—
9. Most of the time during the class day, various groups of grade school students work at different things (some do math, some reading, etc.); very seldom does the whole class study the same thing at the same time.	—	—	—	—	—	—
(Add other sample practices as needed)						
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—

Section Five: The School and the Adult Community

This section raises some questions about the Catholic school as a resource for adult learning. What is the role of the Catholic school in total parish or Church education? Should the school attempt to serve the learning needs of adults? parents only? all adults? Is this even a realistic possibility?

INITIAL SPECIFIC QUESTIONS	(Check One) Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1. Our student days are the time for learning; after that, it's a matter of applying what we know.	____	____	____	____	____
2. Every age in life produces a new set of learning needs.	____	____	____	____	____
3. Schools should be a place apart, not exposed to the pressures, problems and conflicts of the local community.	____	____	____	____	____
4. An effective junior high or high school teacher will prove equally effective in adult education.	____	____	____	____	____
(Add specific questions as needed)					
	____	____	____	____	____
	____	____	____	____	____
	____	____	____	____	____
	____	____	____	____	____
	____	____	____	____	____
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	____	____	____	____	____
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Section Five: The School and the Adult Community

INITIAL SAMPLE PRACTICES	Is this true for your school now?			Should this be true for your school?		
	Yes	No	Not Sure	Yes	No	Not Sure
1. Groups of parents and teachers meet periodically in small group discussions about religious, moral, and social questions.	—	—	—	—	—	—
2. The school each year provides evening programs for adults dealing with parent-family issues, consumer affairs, self-development, etc.	—	—	—	—	—	—
3. The school staff each year surveys the adults to determine programs in which they would be interested.	—	—	—	—	—	—
4. Several of the faculty take part in the local adult education programs, e.g. as active participants, discussion leaders, resource persons, etc.	—	—	—	—	—	—
5. After school hours, the school building turns into a youth/adult community center (learning programs, crafts, meetings, recreation, etc.)	—	—	—	—	—	—
6. This school makes a special effort (programs, small group sessions, etc.) to improve parent-student and family relationships.	—	—	—	—	—	—
7. The school each year provides evening programs for adults dealing with religious, moral, and social questions.	—	—	—	—	—	—
(Add other sample practices as needed)						
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
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